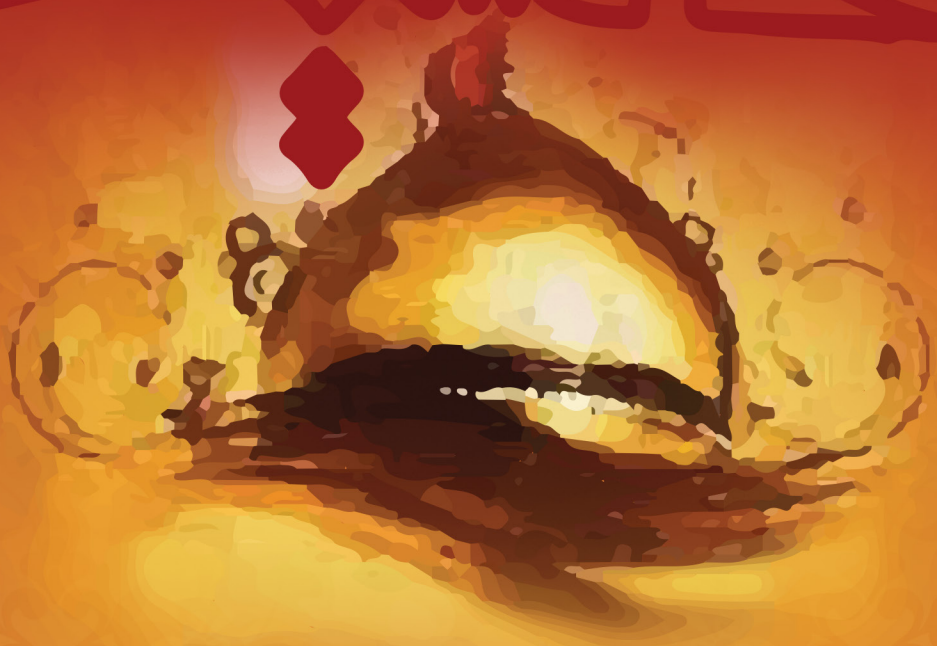
Book 4

# Muharram

## Project Booklet



Under the Guidance of Moulana Nabi R. Mir (Abidi)

Please recite a Sūrah al-Fātiḥah for
the sponsors of this project booklet.

## Important dates in Muḥarram

| | |
|---|---|
| 2nd | Imām Ḥusayn (ʿa) arrives in Karbalāʾ |
| 7th | Water is restricted for Imām Ḥusayn (ʿa) and his companions |
| 9th | Night of ʿĀshūrāʾ |
| 10th | Day of ʿĀshūrāʾ |
| 12th | 3rd day after martyrdom of Imām Ḥusayn (ʿa) and his companions |
| 18th | Qiblah is changed from al-Quds to Ka'bah |
| 20th | Wafāt of Sayyidah Ruqayyah (Sakīnah), daughter of Imām Ḥusayn (ʿa) |
| 25th | Shahādah of Imām Zaynul ʿĀbidīn (ʿa), son of Imām Ḥusayn (ʿa) |

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who contributed to this booklet.

**INFORMATION AND INSPIRATION:**

Teachers Pay Teachers: New Year's Flipbook
Glued to My Crafts: Paper Tents Craft
How We Learn: Name Puzzle
Fun Handprint Art: Bird Craft
The Craft Train: Spinning Earth Craft
10 Minutes of Quality Time: Torch Craft

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Salāmun ʿalaykum,

May Allah (swt) bless you, your families, and all the communities around the world.

I extend my sincerest condolences to the Imām of our time, Imām al-Mahdī (ʿaj), our great marājiʿ and scholars, and the Muslim Ummah on the commemoration of Imām Ḥusayn's martyrdom and shahādah.

Imām aṣ-Ṣādiq (ʿa) has said, "Certainly, Ḥusayn (ʿa) is the lantern of guidance and ark of salvation (boat of rescue)."

He was asked, "Aren't you all [the Imāms] the ark of salvation?"

The Imām (ʿa) replied, "Yes we are all the ark of salvation, but certainly, the boat of Ḥusayn (ʿa) is larger and faster."

The Ahlul Bayt (ʿa) are not just our role models; they are also our rescue boats, and Imām Ḥusayn's boat is the fastest. Let us take advantage of the upcoming ten days and work towards building a spiritually healthy family and community. Inshāʾ Allāh, as we board the boat of Imām Ḥusayn (ʿa) this Muḥarram, we can rid ourselves of all impurities and help make our families strong, healthy, and nurturing families.

Imām Ḥusayn (ʿa) taught and raised his children in such a way that they dedicated their entire lives and even sacrificed them for Allah (swt), including the tiny infant ʿAlī al-Aṣghar. My dear brothers and sisters, our children are our hope and future, and we need to invest in our children the same way Imām Ḥusayn (ʿa) did.

The roots of Islam and servitude are embedded in each child, and it is incumbent upon us to take hold of these roots and cultivate them. As Imām Khomeini has mentioned, the months of Muḥarram and Ṣafar are the best time to learn about Islam, and to manifest the message of Islam and Imām Ḥusayn (ʿa) in our daily lives. It is a great time and opportunity to come to the masjid, attend majālis, express our love for the Ahlul Bayt (ʿa), and learn from our scholars.

Let's take this opportunity to talk to our children about everything that is happening in the world, especially to our Muslim brothers and sisters who are being oppressed all around the world in Burma, Yemen, Syria, Kashmir, Palestine, Bahrain, Iraq, Afghanistan, India, Pakistan, and everywhere else. Bringing awareness to our children will help prepare them for the ẓuhūr of Imām al-Mahdī (ʿaj).

We are honored to launch our annual Muḥarram Project Booklet, which includes 10 speeches and lesson plans that have been put together in collaboration with scholars and educators. This booklet will help our children nurture their Islamic identities and become ambassadors in this part of the world, and the best place this starts from is the family and masjid.

We pray that Allah (swt) gives us the tawfīq to actualize our duties and responsibilities. O Allah, for the sake of Imām Ḥusayn (ʿa), hasten the appearance of our beloved Imām al-Mahdī (ʿaj) and give us the tawfīq to be of his loyal companions.

With Duʿās
Nabi R. Mir (Abidi)
Resident ʿĀlim of SABA Islamic Center

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# Speech Structure & Guidelines

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Speech Structure

- Start with the duʿāʾ for the safety of Imām al-Mahdī (ʿaj) (Duʿāʾ al-Faraj)
- Main speech
- Muṣībah
  - It's nice to turn off the lights and turn on a few lamps
  - Recite the salām to Imām Ḥusayn (ʿa):
  - Children usually repeat the last 4 lines
  - Recite the last 4 lines of the salām, 3 times, and dedicate them:
    1. in the hopes of manifesting the qualities we learnt about
    2. to our parents
    3. to the Imām of the time (ʿaj)

اَلسَّلاَمُ عَلَيْكَ يَا ابَا عَبْدِ اللَّهِ
وَعَلَىٰ ٱلارْوَاحِ ٱلَّتِى حَلَّتْ بِفِنَائِكَ
عَلَيْكَ مِنِّى سَلاَمُ ٱللَّهِ ابَداً
مَا بَقِيتُ وَبَقِىَ ٱللَّيْلُ وَٱلنَّهَارُ
وَلاَ جَعَلَهُ ٱللَّهُ آخِرَ ٱلْعَهْدِ مِنِّى لِزِيَارَتِكُمْ
اَلسَّلاَمُ عَلَىٰ ٱلْحُسَيْنِ
وَعَلَىٰ عَلِيِّ بْنِ ٱلْحُسَيْنِ
وَعَلَىٰ اوْلاَدِ ٱلْحُسَيْنِ
وَعَلَىٰ اصْحَابِ ٱلْحُسَيْنِ

- End with a few duʿās
  - "O Allah, please protect our *ʿulamāʾ* (scholars) and parents" (Say *ilāhī āmīn* and encourage kids to repeat, so it slowly becomes a habit)
  - "O Allah, please give us the strength to always make good choices" (*ilāhī āmīn*)
  - "O Allah, please help us to become the close friends and helpers of Imām Mahdī (ʿaj)" (*ilāhī āmīn*)
  - "O Allah, please protect all the children around the world and give them food and shelter" (*ilāhī āmīn*)
  - "O Allah please hasten the reappearance of the Imām so we can finally live as good Muslims in a safe world" (*ilāhī āmīn*)

# Craft Materials

Here is a list of materials needed for the crafts. It includes Amazon links, in case the materials cannot be found at home or in a store:

- Pencils
- Crayons or colored pencils
- Markers
- Scissors
- Glue
- Tape
- Colored Construction paper: https://www.tinyurl.com/msf2wmf4
- Googly Eyes: https://tinyurl.com/5n8zjsvb
- Yarn: https://tinyurl.com/3vr7cm7f
- Beads: https://tinyurl.com/5n8hs8pb
- Tissue paper (multiple colors): https://www.tinyurl.com/47e6w8tp
- Any other decorating materials: stickers https://www.tinyurl.com/3ybj2v2s

# Speech 1: The Islamic New Year

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

**Beginning the New Year**

Tonight is the first night of Muḥarram, and the beginning of the Islamic new year. When we look around, we see everyone preparing for the new year by helping at the masjid, crying, and wearing black. This is very different from how other people and cultures celebrate the new year. We see them decorating, celebrating, and holding parties. This makes sense since their new year is a happy occasion.

For Shīʿahs, we begin our new year remembering and mourning our beloved Imām Ḥusayn (ʿa). Mourning means to feel or show sadness about something. During this month, people around the world mourn for Imām Ḥusayn (ʿa) by attending majālis and visiting his holy shrine in Karbalāʾ. Even if we are not able to visit Imām Ḥusayn (ʿa) physically, we can still join his caravan with our hearts and souls. This is why we gather here together tonight. Let us, once more, remember the story of this tragic event.

**The First Revelation**

The story of Karbalāʾ actually began much before the actual event of Karbalāʾ! It began in Mecca at the time of Prophet Muḥammad (ṣ). Every year, the Prophet (ṣ) would go up to the cave of Mount Ḥirāʾ and spend 40 days reflecting, pondering, and worshiping. One night, the Prophet (ṣ) was visited by Angel Jibrāʾīl who brought the first *waḥy,* or revelation, from Allah (swt). He taught him the following āyah of the Qurʾān:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ

*Read in the name of your Lord who created.*[1]

When the Prophet (ṣ) received this āyah, he couldn't wait to share it with everyone! Don't we all feel the same way when we hear good news or learn something fascinating? It's human nature to want to share things with those around us. The Prophet (ṣ) was especially eager to spread positivity and guidance with others.

Meanwhile, the people were gathered at the bottom of the mountain awaiting the Prophet (ṣ). As the Prophet (ṣ) was climbing down, he looked up at the sky and saw it was a new moon — the first night of Muḥarram. Suddenly the Prophet (ṣ) felt a wave of sorrow and grief. He asked Allah (swt), "O Allah, guide me, tell me, explain to me, why do I have this sorrowful feeling? My heart is so heavy!"

He then began crying so much that the ground under him became wet with tears. All of a sudden, Angel Jibrāʾīl came and told Prophet Muḥammad (ṣ) about the event of Karbalāʾ, upon hearing

1 Noble Qurʾān, Sūrah al-ʿAlaq (96), Verse 1.

which he cried even more heavily. How did Jibrāʾīl know about the event of Karbalāʾ at that time? Imām Ḥusayn (ʿa) had not even been born yet. This is because he had knowledge from Allah (swt). The Prophet (ṣ) then went into sajdah and thanked Allah (swt). When he raised his head, he said, "O Allah, what a great blessing You are giving me that from my progeny will be Ḥusayn, who will sacrifice everything for You." That was the first narration of the events of Karbalāʾ.

**Significe of Muḥarram**

Remembering and crying for Imām Ḥusayn (ʿa) is a tradition started by the Prophet (ṣ) that has continued over the past 1,400 years. Even today, Muslims all around the world mourn for Imām Ḥusayn (ʿa). When they see the new moon of Muḥarram, they begin to cry because they remember the tragedy of Karbalāʾ. A beautiful ḥadīth from Imām ar-Riḍā (ʿa) says that "When you see the new moon of Muḥarram, raise your hands and ask Allah (swt) for anything, and He will grant you that wish if it is good for you."[2]

Tonight is the first of Muḥarram, and the night to make duʿāʾ. Of course we can ask for anything, but the best things we can ask Allah (swt) for are guidance, protection for Muslims all around the world, and strength to support the weak, poor, and needy. We should especially pray for the reappearance of Imām Mahdī (ʿaj) and to be included among his helpers and closest companions. InshāʾAllāh for the sake of Imām Ḥusayn (ʿa), Allah (swt) will grant us these duʿās.

**Mourning for the Shuhadā**

We will continue to gather for the next 10 nights, to remember the sacrifice of Imām Ḥusayn (ʿa), his family, and his companions. This sacrifice took place about 1400 years ago in a desert called Karbalāʾ, which is now a city in Iraq. So why do we remember and cry after so many years?

Have you lost a loved one, like a family member? At first, you feel immense sadness and struggle to cope with the pain. Life becomes difficult and returning to normal feels impossible. Over time, the sadness lessens, but the memories remain, and life eventually resumes its regular course.

For Imām Ḥusayn (ʿa), however, it is the opposite — our sadness increases as more time passes. After fourteen centuries, more and more people are moved and inspired by the message of Imām Ḥusayn (ʿa). Year after year, we continue to mourn and cry for Imām Ḥusayn (ʿa). Why is that? Why is Imām Ḥusayn (ʿa) so special that even after all these years, people all around the world want to connect with him?

Close your eyes and take your heart to Karbalāʾ. Think about what Imām Ḥusayn (ʿa) did, all the sacrifices he made. Everything he did was for the sake of Allah (swt). The more you do in the way of Allah (swt), the more He loves and rewards you. Allah (swt) has given Imām Ḥusayn (ʿa) the highest reward by keeping his sacrifice alive in the hearts of people until the Day of Judgement.

We discuss Imām Ḥusayn (ʿa) and the martyrs of Karbalāʾ to improve ourselves and become closer to Allah (swt). They are great models of resilience, truthfulness, and seeking forgiveness. Remembering their sacrifices helps us understand Imām Ḥusayn's message, apply it in our lives, and strengthen our bond with Allah (swt). That's why we have gathered here tonight.

2 ʿUyūn Akbār ar-Riḍā, Vol. 1, P. 60

**Muṣībah: Muslim ibn ʿAqīl**

Tonight, on the first night of Muḥarram, we remember the first shahīd of Karbalāʾ. Although he was not with Imām Ḥusayn (ʿa) in Karbalāʾ, he was the first one to give his life for his Imām (ʿa). His name is Muslim ibn ʿAqīl, and he was the cousin of Imām Ḥusayn (ʿa). Months before the battle of Karbalāʾ took place, Imām Ḥusayn (ʿa) received thousands of letters from the people of Kūfah. They invited him to Kūfah and promised the Imām (ʾa) that they would defend him. They wanted to fight against Yazīd, but they wanted the Imām (ʿa) to join them first.

After reading these letters, Imām Ḥusayn (ʿa) called his beloved cousin Muslim ibn ʿAqīl and gave him a special task. He wanted to see if the Kufans were loyal and truly meant what they said. Imām Ḥusayn (ʿa) gave him a letter and told him, "This is my letter. I want you to go to Kūfah as my representative and share my message with the people." Muslim felt honored to be given such a great task! He went ahead of Imām Ḥusayn's caravan and made his way to Kūfah. There, he addressed the people, telling them about Imām Ḥusayn (ʿa) and his mission. More than 18,000 people gave him bayʿah (allegiance), and promised to support him. and the Imām (ʿa). Muslim immediately wrote to Imām Ḥusayn (ʿa) and told him to come to Kūfah quickly — the Kufans were loyal after all!

But it wasn't long before Yazīd's people began to threaten the Kufans and scare them from supporting Imām Ḥusayn (ʿa). Scared for their lives, many of them broke their promise and turned against Muslim ibn ʿAqīl.

One night, he went to lead the Maghrib prayer with around 100 other people following him. When he turned around after ʿIshāʾ, only 5 or 10 people were left. And when he left the masjid, there was no one left. He was all alone in a strange city. Eventually, an army was sent to capture and kill him, but Muslim did not give in so easily. He fought bravely and managed to defeat the soldiers, one by one. They began coming in pairs and in groupsʿ, but still, he defeated them. Finally, the entire army surrounded him and took Muslim to the palace of ʿUbaydullāh ibn Ziyād, the evil governor of Kūfah.

Ibn Ziyād ordered Muslim to be killed. But before they killed him, Muslim ibn ʿAqīl turned towards where his Imām was and called out, "Assalāmu ʿalayka yā Abā ʿAbdillāh! — Peace be upon you, O Abā ʿAbdillāh!" Maybe he was thinking, *O my dear Imām Ḥusayn! Don't come to Kūfah! These people will turn their backs on you like they turned their backs on me!*

When Imām Ḥusayn (ʿa) received the news about what had happened to his cousin, he was filled with sadness. He sorrowfully called the daughter of Muslim, who was in Imām Ḥusayn's (ʿa) caravan.

The little girl came to Imām Ḥusayn (ʿa), but he could not bring himself to tell her the painful news. He only comforted her and put his hand on her head. She noticed the Imām (ʿa) treating her differently and asked, "O uncle, you're treating me the same way people treat orphans. What has happened?"Imām Ḥusayn (ʿa) sadly replied, "From now on, consider me your father." What a comfort this must have been for the daughter of Muslim ibn ʿAqīl. But O Aba ʿAbdillāh, what about your daughters? What about Sakīnah and Ruqayya? There was no one to comfort them after their father was killed! There was no one to protect them after he was gone!

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 1: Beginning the New Year

**Objective:** Children will learn about the importance of making Allah and the true path a goal they can strive for.

On this day, the 1st of Muḥarram, we mark the beginning of the new Islamic year. Our customs and observances during this time contrast greatly with the celebrations of other cultures when welcoming the new year. While their new year is a joyous event, ours is a solemn time of mourning and remembering the martyrs of Karbala. During this month, we attend the, and some among us are even blessed with the opportunity to visit Karbala.

These majālis, and pilgrimage to the holy shrines in Karbala, are great opportunities for self reflection. At the beginning of the new year, people make a promise, called a resolution, to improve their life in some way. We can take this time to reflect on where we are in our lives and where we would like to be, not just from a worldly point of view, but also spiritually.

It is important to make Allah's path and His rules the basis for our lives. We should make our relationship with Allah (swt) strong, and remember that He is always watching us. Today, we will be making a special project to help us in redirecting our lives towards the presence of Allah and following His righteous path.

---

## New Year Flipbook

**Suggested Ages:** 5+

**Time:** 30 minutes

**Materials:**

- Flipbook template
- Pen/pencil
- Crayons/colored pencils
- Scissors
- Glue

**Procedure:**

1. Color and decorate the template however you like. In each square, write or draw goals you can make for the new Islamic year.
2. Cut out the pieces from the template by cutting along the dotted edges.
3. Fold along the solid line on each piece, making a tab.
4. Attach them together by gluing at the tab where it says "glue here." The cover piece should be on the top.

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# This Year, I Will...

glue here

glue here

glue here

glue here

glue here

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# Speech 2: Success

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Alḥamdulillāh, we have gathered here again for the majlis of Imām Ḥusayn (ʿa). Tonight, I want to talk to you about something we all want to reach: success.

What is success? In the Qurʾān, we have a duʿāʾ that I'm sure many of you have heard:

رَبَّنَا آتِنَا فِى الدُّنْيَا حَسَنَةً وَفِى الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Our Lord! Grant us good in this world and good in the hereafter, and save us from the punishment of the fire.*[1]

This duʿāʾ tells us, in a nutshell, what true success is: to experience the blessings of Allah (swt) both in this life and the next.

**What is Success?**

We all want to be successful, but what does it mean to be successful? We can learn about true success from Prophet Ādam. He was put on Earth thousands of years ago before all other prophets and other humans. He lived for thousands of years, had long, white hair, and walked with a cane. One day, Prophet Ādam climbed to the top of a mountain and called together all his children, grandchildren, great-grandchildren, and great-great grandchildren. He was very wise and had a lot to share.

Prophet Ādam asked them a question: "Who can tell me what it means to be successful in this world?" He listened quietly to everyone's answers. Then he said, "There is one thing a person needs to be successful in this world, and that is closeness to Allah (swt). If you please Allah (swt) and make Him happy, you will be successful." Can you please everyone? No! But you can please Allah (swt).

**How Can We Please Allah (swt)?**

We know that pleasing Allah (swt) makes us successful, but how can we please Allah (swt)? There is a beautiful story about this from Ḥaḍrat Luqmān. One day, Ḥaḍrat Luqmān was walking with his son when his son asked him, "Why can't we make everyone happy?" Ḥaḍrat Luqmān was a wise man and wanted to teach his son a lesson. They had a donkey with them, so he told his son, "If you want to please people, you ride the donkey and I will walk on the side." While they were walking, people started laughing at them and said, "What a mean son! He's sitting on the donkey while his poor father is walking!" Ḥaḍrat Luqmān told his son, "Come down off the donkey. This time, I'll ride it and you walk on the side." So, this time his son walked while he rode the donkey, but once again, people started laughing and said, "What a mean father! He sits comfortably while his poor young son is walking!"

Then, Ḥaḍrat Luqmān told his son, "Okay, let's both sit on the donkey this time." Once again, they

1 Noble Qurʾān, Sūrah al-Baqarah (2), Verse 201.

were criticized and people said, "How mean! The poor donkey has to bear the weight of both of them." For the last time, Ḥaḍrat Luqmān told his son, "This time, let's both walk with the donkey and no one will ride it." Once again, people laughed at them and said, "These two have no sense! They're walking while they have a donkey that they could be riding!"

After seeing all this, Ḥaḍrat Luqmān said to his son, "O son! No matter what you do, you can never please people. But you can please Allah (swt), and if you please Him, it doesn't matter what others say."[2] From this story, we can see that we shouldn't worry about what other people think of us, as long as we are doing the right thing. What are some other ways you can think of to please Allah (swt)? Let me tell you another story.

One day, the Noble Prophet (ṣ) was giving a sermon, or speech, during Ṣalāt al-Jumuʿah, the Friday prayers. In his speech, he told the people that they need to please Allah (swt) and become closer to Him. One of the people listening thought to himself, *I'm tired of this dunyā. I don't want to work. I just want to pray, read Qurʾān, and worship Allah and please Him.* So, afterwards, he went home, took off his clothes, wrapped himself in a simple piece of cloth, and went toward a mountain outside of Medina. He dug a grave, sat down next to it, and said, "O Allah, I want to be closer to you!" He prayed all night, fasted all day, and read lots of Qurʾān. He thought to himself, *I'm doing such a great thing — I'm definitely getting closer to Allah!*

When the Prophet (ṣ) heard what this man was doing, he was very upset. He said, "O people! Go and bring this person to me. I am not happy with him." The people went to the mountain and brought him back to the Prophet (ṣ). The Prophet (ṣ) asked the man, "What happened to you? Why are you ignoring your responsibilities?" The man replied, "O Rasūlullāh (ṣ), I want to be successful and get closer to Allah."

The Noble Prophet (ṣ) said, "This is not success. If you want to get closer to Allah, you need to take care of your duties and responsibilities. You need to take care of yourself and your family! If you need to study, then study, and if you need to work, then work, but this is not how you get closer to Allah."

**Success As Described by the Noble Prophet (ṣ)**

We can look at some examples from the life of the Prophet (ṣ) to help us understand what it means to be successful and get closer to Allah (swt). The first example is that of a student. The Noble Prophet (ṣ) used to kiss the hands of students to show that going to school and learning is a way of getting closer to Allah (swt). He loves for us to learn and act on what we learn. Allah (swt) also loves it when you come to a majlis like this one. These are all ways to get closer to Allah (swt)!

A second example we see is that of a farmer. The Noble Prophet (ṣ) met a farmer once whose hands were very hard and rough. The farmer told the Prophet (ṣ), "O Rasūlullāh (ṣ), I go work in the farm everyday to put food on the table for my family." When the Noble Prophet (ṣ) heard this, he kissed the hand of the farmer and told him, "Indeed, you are one of the successful ones." All of our parents work very hard just like that farmer to put food on the table for us. We often don't realize how difficult it is, but this is one of the ways to be successful and become closer to Allah (swt).

2 Qiṣah Hāy Qurʾān, P. 453

The Prophet (ṣ) used these two examples to show us that success and closeness to Allah (swt) comes through learning and working hard.

**Muṣībah: Arriving in Karbalāʾ**

Tonight is the 2nd night of Muḥarram. Take your heart to the land of Karbalāʾ and imagine yourself among the caravan of Imām Ḥusayn (ʿa). His caravan has already been through so much! They traveled from one city to another — all the way from Medina to Mecca, and then from Mecca to Karbalāʾ. When the caravan finally reached Karbalāʾ, Sayyidah Zaynab (ʿa), the beloved sister of Imām Ḥusayn (ʿa), came to him and said, "O my brother, I've had a bad feeling ever since we arrived in this land. I feel anxious, and my eyes are filled with tears. What is this strange land?"

Imām Ḥusayn (ʿa) asked some of his companions to go and find out the name of this land. People told them many different names. Finally, one person said the land is called Karbalāʾ — the land of hardships and calamities. Imām Ḥusayn (ʿa) picked up some sand of Karbalāʾ and said, "O Allah, this is the land where I will fulfill Your promise! And this is the land where all of us will become shahīd!"

When Imām Ḥusayn (ʿa) said this, his sister Sayyidah Zaynab started to cry. She knew that soon her family would become shahīd (martyred) in this land. She said to the Imām, "O my beloved brother! I had a dream where I saw our mother, Fāṭimah az-Zahrāʾ (ʿa), crying."

Imām Ḥusayn (ʿa) replied, "Yes, my beloved sister, I also had a dream this morning where our grandfather, Rasūlullāh (ṣ), was calling me and saying, 'O Ḥusayn! Get ready for the greater sacrifice.' These are the last days of my life, and soon I will join him and my mother."

Imām Ḥusayn (ʿa) called all the children and began hugging and kissing them one-by-one, and told them that this was the promised land where Allah (swt) wants them to stay.

The four year old daughter of Imām Ḥusayn (ʿa) came and said, "O Father, am I going to become an orphan soon?"

Imām Ḥusayn (ʿa) told her, "O my daughter Sakīnah, yes you will become an orphan soon, but know that Allah wants us to go through this test and He will reward you with the best reward."

The two daughters of Imām Ḥusayn (ʿa), Sayyidah Ruqayya and Sakīnah cried alongside everyone else, and Sayyidah Zaynab and Umm Kulthūm consoled them, trying to make them feel better.

Imām Ḥusayn (ʿa) then cried out, "O Allah! Protect us from difficulty and hardships. I am ready to make this sacrifice!" This is when Allah (swt) gave Imām Ḥusayn (ʿa) peace and tranquility. When Imām Ḥusayn (ʿa) felt this peace, he said "Alḥamdulillāh" and fell into sajdah, thanking Allah (swt).

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 2: Community Tent

**Objective:** Children will learn the importance of community and being with those who follow the path of the Ahl al-Bayt (ʿa).

According to a ḥadīth from Prophet Ādam, he emphasized that achieving success in this world requires one essential thing: being close to Allah (swt). By seeking to please and bring happiness to Allah (swt), one can attain true success. One of the ways to become closer to Allah (swt) is by cultivating a closer connection with the Ahl al-Bayt (ʿa).

If you truly love a sport, like soccer, you naturally spend time with others who share the same passion. Similarly, if we love the Ahl al-Bayt (ʿa), we should be around people who can help us deepen our love for them and follow their teachings. These individuals are our fellow Muslims in the mosque and community. We should cherish our love for them, especially those who also love the Ahl al-Bayt (ʿa). It's our way of being connected to the Imām of our time (ʿaj).

When and his companions arrived in Karbalāʾ and settled down, a strong sense of togetherness and community prevailed. They were not only physically close to the Imām (ʿa), but also surrounded by like-minded individuals who shared their love and devotion towards him. This deepened their bond.

Today, we will undertake a special project to remind ourselves of the importance of loving and being with those who also love the Ahl al-Bayt (ʿa).

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## Paper Tents

**Suggested Ages:** 5+

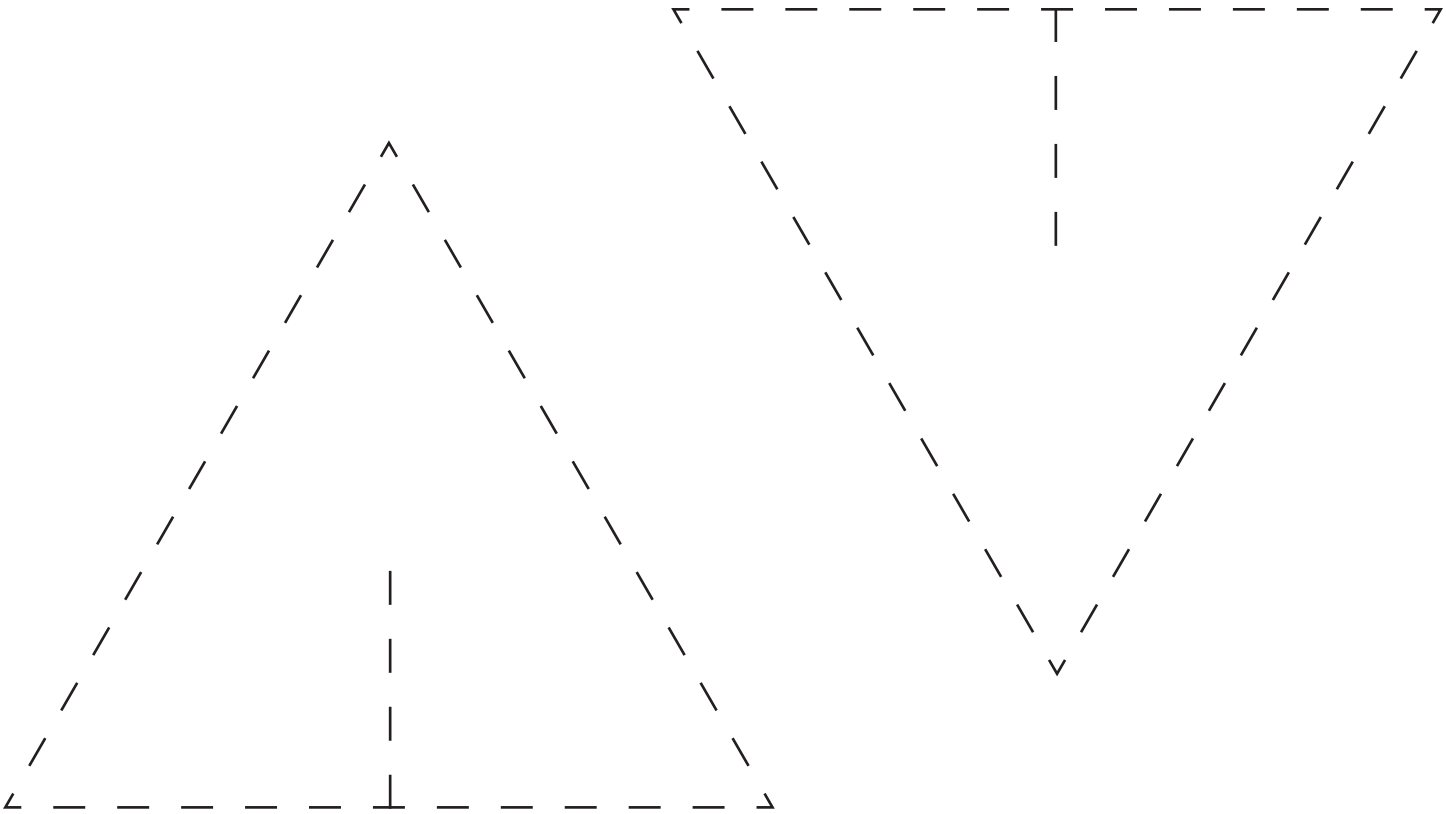
**Time:** 40 minutes

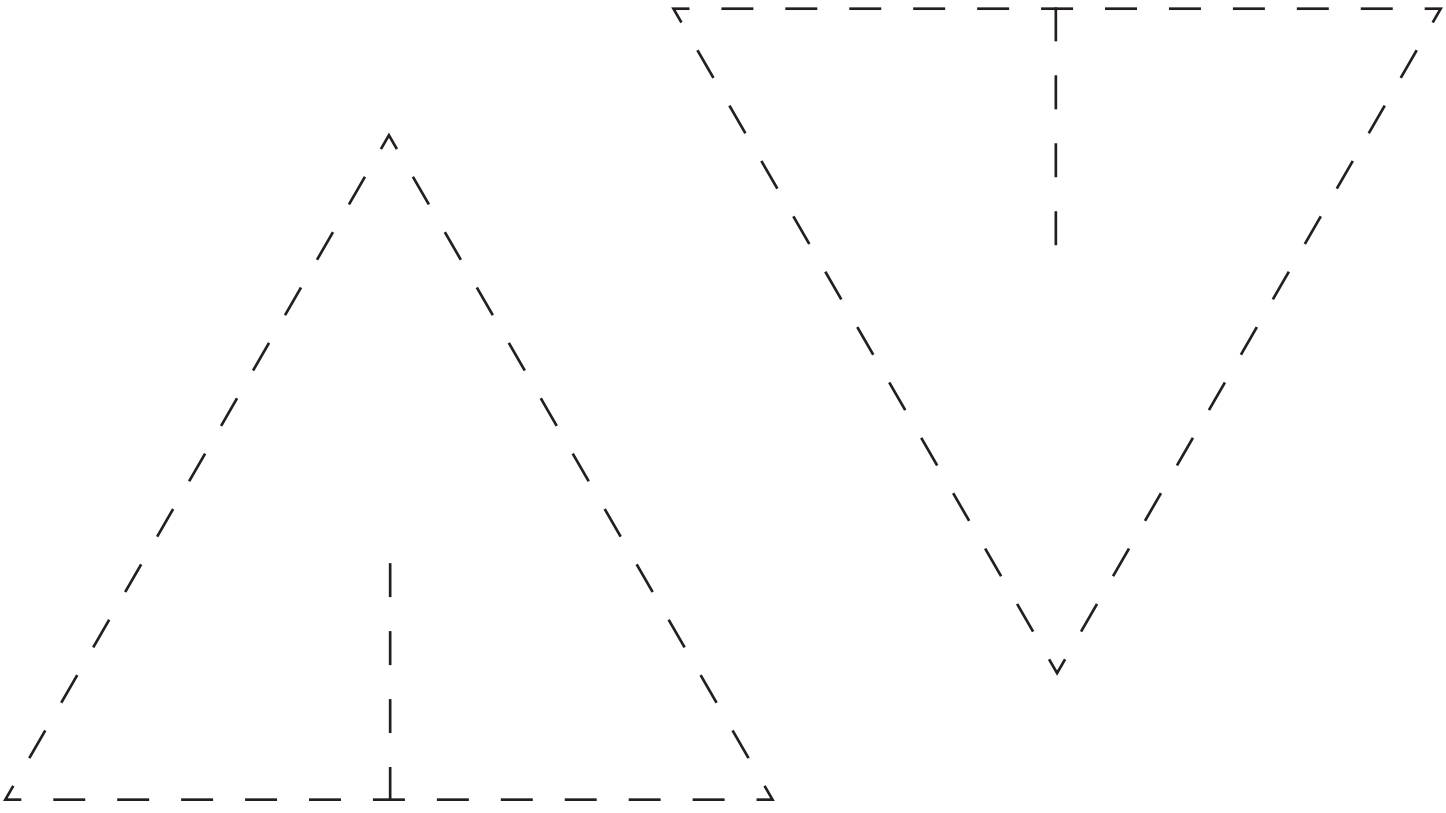
**Materials:**

- Tents template
- Construction paper
- Crayons/colored pencils
- Markers
- Scissors
- Glue

**Procedure:**

1. Color the pictures of the craft.
2. Cut out the triangle shapes from the template.
3. Cut along the dotted line inside each triangle. Do not pass the end of the dotted line.
4. Fold open the paper on either side of the cut. This should look like a tent.
5. Glue the back of the tents to the construction paper.
6. Finish decorating however you like.





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# Speech 3: Making Good Choices

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

We thank Allah (swt) once more to be granted the blessing of attending the majālis of Imām Ḥusayn (ʿa). There's a ḥadīth from our 6th Imām, Imām Jaʿfar aṣ-Ṣādiq (ʿa) that states, "Whenever there is a majlis that takes place in the month of Muḥarram, Allah (swt) gives the angels permission to go and sit in the gathering."1 How many angels do you think attend the majlis? One? Ten? One hundred? Not even close! More than 1,000 angels come and attend these majālis, and when they go back to Allah (swt), their rank is much higher than it was before.

Why are these majālis so important that we get so much reward just for attending?! It's because when we attend majālis and remember the events of Karbalāʾ, it helps us to become better Muslims and human beings. When we look at what happened in history, we learn what we should and shouldn't do. We learn a lot from these stories from history.

**Hājar Looks for Water**

Many years ago, Prophet Ibrāhīm, his wife Hājar, and their 6-month-old baby Ismāʿīl traveled to a desert. It was extremely hot and dry in the desert and there was no food or water. Allah (swt) told Prophet Ibrāhīm to leave Hājar and Ismāʿīl in the desert and return to his hometown. Why do you think Allah (swt) did this? Of course, He wanted to test Prophet Ibrāhīm.

Soon after Prophet Ibrāhīm left, Hājar and Ismāʿīl ran out of whatever food and water they had brought with them. Hājar did not know what to do! She had to leave her baby to search for some water. She looked in all directions — north, south, east, and west. In the distance, she saw the mountain of Ṣafā and climbed it to get a better view of the land.

From the top of Ṣafā, Hājar could see water near a mountain in the distance, the mountain of Marwah. She quickly ran to Marwah to find the water, but when she got there, the water was gone! There really was no water — it was just a mirage, which is when it looks like there's something, but it's not actually there. Hājar then looked back to Ṣafā and saw water on that mountain too! She ran back to Ṣafā, but again it was all just a mirage. She ran back and forth between Ṣafā and Marwah 6 times thinking there was water. When she reached Marwah for the 7th time, she fainted because she was so tired! Imagine running back and forth and up and down two hills in the heat without any water!

Meanwhile, Baby Ismāʿīl was crying from thirst. Then, something miraculous happened! Ismāʿīl kicked the ground with his little feet, and water suddenly began gushing out from the ground! Water flowed everywhere! When Hājar saw this water flowing out so quickly, she said, "Zam zam," which means "Slowly, slowly." Even today, the water spring still exists and gushes out water. This spring is known as Zamzam and its water contains lots of *barakāh*.

1Biḥar ul-Anwār, Vol. 44, P. 282

This event took place thousands of years ago! But to this day, when we go for Ḥajj, we remember this act of Hājar running between the 2 mountains in search of water. Every year, millions of people go for Ḥajj, and one of the rituals they must do is walk back and forth between Ṣafā and Marwah, just like she did. This is to remember this special mother and her devotion and obedience to Allah (swt).

How does this story relate to Imām Ḥusayn (ʿa) and the importance of commemorating Muḥarram? Well, just as Allah (swt) wants us to remember Hājar running between Ṣafā and Marwah thousands of years ago, He also wants us to remember the day of ʿĀshūrāʾ. Just as Hājar ran back and forth between Ṣafā and Marwah, Imām Ḥusayn (ʿa), too, had to go back and forth between his campsite and the battlefield, carrying the bodies of the shuhadā of Karbalāʾ.

Those of you who have gone to Karbalāʾ may remember how far the distance is between where the tents were and Imām Ḥusayn's shrine. This wasn't easy for the Imām (ʿa) to do. Allah (swt) wants us to remember ʿĀshūrāʾ not just for one year, or ten years, but until the Day of Judgment. He wants us to remember these events so that we can learn from them and be guided to the right path. There is a special power that exists in the story of Imām Ḥusayn (ʿa). The Prophet (ṣ) has said, "Surely, there is power, strength, and love in the name of Ḥusayn." This is why some people begin crying even just by hearing the name of Imām Ḥusayn (ʿa). It is a special name and a special message that touches the hearts of the believers and helps them to become better.

**Making Good Choices**

Throughout our lives, we are given many choices — some good, some bad. Tonight, we are given the choice to sit here or go outside. We can choose to listen or ignore. When we make good choices, we are rewarded. Not only that, Allah (swt) also helps us to make more good choices in the future! But if we make bad choices, then there are consequences. For example, when you are given the choice to do your homework or play, it might seem more fun to play all day instead of study. This choice might hurt us later on when we have to take our test! When we make good choices, we are much happier because instead of facing consequences, we receive rewards, good results, and comfort.

Shayṭān tries to make our bad deeds look good to us without us even realizing it! In the Qurʾān, Allah (swt) says,

*"Shayṭān made their deeds seem beautiful to them."*[2]

What does this mean? Imagine there are two cups of water. One has dirty sewage water mixed with honey and sugar, and the other has pure, clean water. Which one is better to drink? The first cup may have honey and sugar in it, but the water is still dirty. It has honey, so it might taste sweet, but the honey is only there to cover up the dirty water. The honey doesn't make the water any less dirty, does it? Similarly, Shayṭān tricks us into thinking that bad things are good by making them seem enjoyable. We have to be able to tell the difference and always choose good deeds.

One of the best examples that shows how Shayṭān makes bad choices look good can be found in Karbalāʾ. There was an evil man named ʿUbaydullāh ibn Ziyād, whom Yazīd appointed as the governor of Kūfah. When Muslim ibn ʿAqīl came to Kūfah, thousands of people pledged allegiance

2 Noble Qurʾān, Sūrah an-Naḥl (16), Verse 63.

to Imām Ḥusayn (ʿa), but ʿUbaydullāh ibn Ziyād tricked people into turning against Muslim ibn ʿAqīl. How did he do this? By bribing them with money and promising that he would give them high government positions. One of the people who Ibn Ziyād managed to deceive was Imām Ḥusayn's childhood friend, ʿUmar ibn Saʿd. ʿUmar was so fascinated by Ibn Ziyād's promise that he ended up becoming the commander of Yazīd's army. He was the one who ordered that Imām Ḥusayn (ʿa) be killed! Ibn Ziyād promised ʿUmar ibn Saʿd that if he turned against Imām Hussain (ʿa), he would make him the governor of a place called Rey, which is now known as Tehran.

ʿUmar ibn Saʿd had a choice. He thought, *Should I turn against Imām Ḥusayn or not? I know that the Prophet said, "Surely, Ḥusayn is the lantern of guidance and boat of rescue." And I know the Prophet used to kiss the neck of Imām Ḥusayn and said that he would be the leader of the youth of heaven.* He knew all this. But he still went back and forth. He thought, *I'll get lots of money and power. I'll become the governor of Rey.* The whole night, he thought and thought. In the morning, he made his decision: he chose money and a worldly position. This is how Shayṭān deceives us.

The power to make choices lies with us. As we sit in the majlis of Imām Ḥusayn (ʿa), let us make a commitment to the Imām of our time to do good. To align ourselves with Imām Ḥusayn (ʿa) and make the right decisions. We don't want to cheat others. We don't want to lie. We don't want to do bad deeds. With the help of Imām Ḥusayn (ʿa), we want to have the strength and *tawfīq* to make good choices, inshāʾAllāh!

**Muṣībah: Ḥaḍrat Ḥurr**

We see the mercy and guidance of Imām Ḥusayn (ʿa) all over Karbalāʾ. Even on the day of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) stood in front of his enemies, asking if there was anyone to help him so he could save and guide more people to the right path.

One of these men was Ḥurr ibn Yazīd ar-Riyahi. He started off on the other side, then came to the right path. There is a verse in the Qurʾān that tells us to stand up and protect ourselves from the Hellfire. Ḥurr was continuously looking to make himself better, something we should always do as well.

Ḥurr was the leader of the enemy's army and was ordered to prevent Imām Ḥusayn (ʿa) from going to Kūfah. His army blocked Imām Ḥusayn (ʿa) from continuing to Kūfah or returning to Medina. Instead, they forced him to stop at a place called Karbalāʾ. When Ḥurr and his army encountered Imām Ḥusayn (ʿa) and his caravan, something unexpected happened. The Imām (ʿa) kindly offered them water, even giving water to their thirsty horses. It surprised everyone!

When his companions told Imām Ḥusayn (ʿa) that they were the enemies, he replied, "We are Muslims, and we have to have the best of akhlāq."

After seeing Imām Ḥusayn's great akhlāq, Ḥurr began to ponder. There was a strong voice in him saying he was not doing the right thing, and that the right thing was to join Imām Ḥusayn (ʿa). But how could he? He was the commander of the army! How would he be able to face everyone? On the day of ʿĀshūrāʾ, Ḥurr was pacing back and forth, and his son asked him, "O father, what are you doing?"

He said, “O my son! I see myself between Heaven and Hell, and I need to make the right decision.”

Finally, he went towards Imām Ḥusayn’s army on his horse with a white flag showing he wanted peace. He got off the horse, put his head down and said, “O son of Zahrāʾ! Is there any space for you to forgive me? I’m so sorry!”

Imām Ḥusayn (ʿa) took him into his arms and forgave him. He wanted to take him back to the tents, but Ḥurr said, “No, I can’t face everyone! Please give me permission to be the first one to fight and die for you, O my Imām!”

Imām Ḥusayn (ʿa) gave Ḥurr permission to go into the battlefield and to become one of the first martyrs on the day of ʿĀshūrāʾ. After fighting bravely, he fell off his horse. When he suddenly opened his eyes, he saw his head was in the lap of Imām Ḥusayn (ʿa)! The Imām (ʿa) was wiping the blood from his face and looking down at him. How kind was this Imām that he not only guided and forgave him, but even took him into his arms and his head onto his lap! But on the day of ʿĀshūrāʾ, there was no one left to take Imām Ḥusayn’s head onto their lap, no one to wipe away his blood. The ḥadīth say he placed his cheeks onto the earth as he was killed by the oppressors.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 3: Making Good Choices

**Objective:** Children will learn about how to build their Jannah.

If we want to go out on a trip with our family, what do we have to do? Can we just magically get there straight from our bed? Of course not! We would have to make preparations and get everything ready to go so we could reach our destination. It is the same when it comes to going to Jannah. We can't get there magically just by wishing for it. We have to work hard and prepare ourselves. We have to build our Jannah.

How do we build our Jannah? We build our Jannah by working hard to make good choices. It takes a lot of knowledge and effort to make sure we are doing the right thing. Shayṭān tries to trick us into doing the wrong thing. One of Shayṭān's tricks is that he tries to make our bad deeds look good in our eyes. We have to work hard to protect our minds and hearts from his tricks. We have to try our best to make the right choices with ourselves, our families, friends, and community.

Look at the example of Ḥaḍrat Ḥurr in Karbalāʾ. At first, he was on the side against. However, after realizing that he was not on the side of truth, he joined the Imām's side. Today, we will be making a beautiful craft to remind us that it takes hard work to stay on the path to Jannah.

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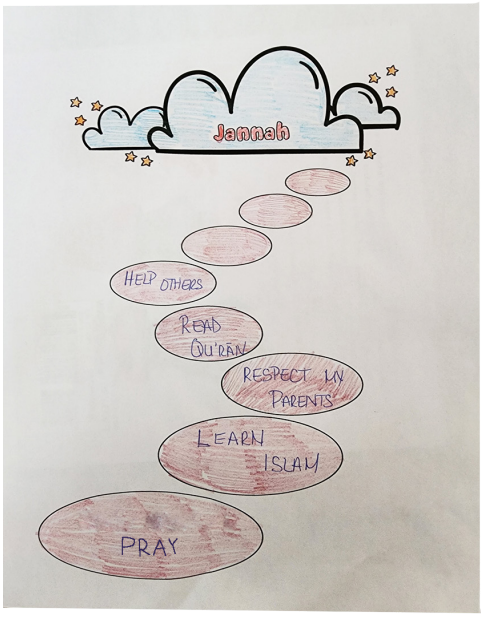
## Path to Jannah




**Suggested Ages:** 5+

**Time:** 30 minutes

**Materials:**

- Path template
- Pen/pencil
- Crayons/colored pencils
- Markers

**Procedure:**

1. Color and decorate the template however you like.
2. In the first 3 or 4 stepping stones of the path, write some actions that can help us stay on the path to Jannah.
3. Finish decorating the page.

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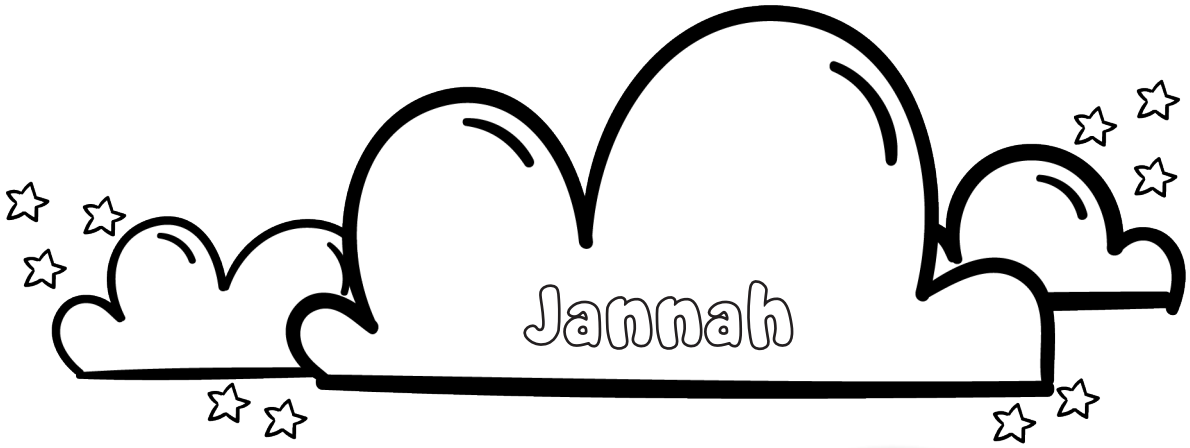
Jannah

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# Speech 4: Truth & Falsehood

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Tonight, I want to talk about a very important topic with all of you: truth and falsehood. How do we know whether something is true or false, good or bad, and how do we stand up for the truth? We will look at what the Qurʾān and Ahlul Bayt (ʿa) have taught us, and learn about some examples from the event of Karbalāʾ.

**Distinguishing Between Right and Wrong**

First, let's talk about what is right and what is wrong. What is truth and what is falsehood? Think: what are some good actions we should practice? What are some bad actions we should avoid?

We all do some actions that are good, but that may be hard to practice sometimes. For example, when we go to the store, we know which foods are ḥalāl and good to buy. Even if the ḥarām food looks delicious and yummy, we don't buy them because we know they are ḥarām and that they are actually harmful for us. In this way, sometimes bad things appear to be good, and good things appear to be bad.

Last night, we discussed how we have the choice to make good or bad decisions. We gave the example of ʿUmar ibn Saʿd who made a bad choice to turn against and fight Imām Ḥusayn (ʿa) even though they were childhood friends. Why? Because he thought by killing Imām Ḥusayn (ʿa) he could get power, money, and a high position as governor of the city of Rey. Because of his greed for power, he made the wrong decision and chose to take Yazīd's side.

**Making the Right Decision**

Sometimes, even though we know what is right and wrong, we still don't make the right decision. For example, we all know homework is something good that we should all do, but we delay or put off the homework to watch TV or play games. What happens if we don't do our homework and don't study? We won't do good in school and may not have a successful life. Do we want that to happen? Of course not! Deep down, we all care about being successful more than being able to play all the time. But sometimes we forget about what we want *most* and instead are too concerned with what we want *now*.

Tonight, when you chose to come to this majlis, you were blessed to make the right decision. When you attend majālis, you learn new things and have the opportunity to be with the martyrs of Karbalāʾ on the Day of Judgment. When Allah (swt) calls upon the followers of Sayyidah Zaynab, Alī al-Akbar, Qāsim, and ʿAlī al-Aṣghar, you will be among them, inshāʾAllāh.

If we want to be amongst those people who make good choices, we need to be able to tell the difference between truth and falsehood. The people who stood against Imām Ḥusayn (ʿa) made that

choice because they were on the side of falsehood. When it comes to the truth, there are three types of people.

The first group of people are those who accept the truth. The second are those who fight against the truth. An example of these types of people are mentioned in Sūrah al-Baqarah. Allah (swt) mentions that the Jews knew the characteristics of the last Prophet, and when they met Prophet Muḥammad (ṣ), they knew he had all the characteristics. However, they still chose not to accept the truth and fought against the Prophet (ṣ). The final group are those people who remain silent, even when they see that others are not telling or standing up for the truth.

**How to Identify the Truth**

Of course, we all want to be amongst the first group of people, those who accept and support the truth. In order to be in this group, however, we must be able to tell what the truth is. So, how can we identify the truth? There are four main ways.

The first way to identify the truth is through the use of our senses, like our eyes and ears. When we see or hear something that shows us what's true, we understand it better. For example, the Prophets showed people miracles, and they could see those miracles with their own eyes, or when we read or listen to the Qurʾān, we know it's Allah's words, so we can hear the truth ourselves. Our senses help us discover what is true.

The second way to identify the truth is through our fiṭrah. Each and every one of us has been born with something called fiṭrah, which is like our inner instinct. You know that feeling you have in your gut when you know something is or isn't right? That's your fiṭrah. Allah (swt) has programmed us all so that we know Him and want to become closer to Him. When we reflect and think about what we know, it becomes clear to us what is and isn't the truth, because our fiṭrah gives us that little hint.

The third way to identify the truth is through our ʿaql. Allah (swt) has given us all brains and intellect, alḥamdulillāh. We should use our brains to read, learn, and think. You're all very smart, and sometimes you don't even need someone to tell you when something is wrong. For example, no one needs to tell you not to play outside in the rain when you're sick, because your common sense tells you that you shouldn't do that! Our intellect helps us tell the difference between truth and falsehood many times.

The final way to identify the truth is by turning to those whom we trust deeply. Alḥamdulillāh, we are Muslims and have so many great guides, such as the Prophets and Imāms. We know they are on the right path and have been sent by Allah (swt) to guide us. So, we know we can trust and rely on them to help us figure out what's the truth and what's false. They are the best source we can turn to for guidance on all issues.

Today, the scholars are also known for their wisdom, and we can also turn to trustworthy scholars for help and guidance.

**Muṣībah: Ḥabīb ibn Maẓāhir and Muslim ibn ʿAwsaja**

Let's now take our hearts to Karbalāʾ and remember Imām Ḥusayn (ʿa) and the shuhadā of Karbalāʾ.

When Imām Ḥusayn (ʿa) invited people to join his army and stand up against falsehood, only 72 joined. Today we will remember two special companions. The first is Muslim ibn ʿAwsaja. He was actually a companion of our Noble Prophet (ṣ) — that's how old he was. He was well-known for so many things, such as reciting the Qurʾān, his detachment from the dunyā, and his courage and bravery in battle. They would tell stories about him in war. There was one story about a battle he participated in where the Muslims were attacked. Even before they could even get their ranks ready, Muslim ibn ʿAwsaja stood on his own, ready to defend the Muslims, and managed to take down six of the enemy soldiers.

The other special companion was a dear friend of Imām Ḥusayn (ʿa), Ḥabīb ibn Maẓāhir, who was also very well-known. He was a companion of Imām Ḥusayn's father, Amīrul Muʾminīn, and he was among the special companions who had access to the special teachings of the Ahlul Bayt (ʿa) — those teachings which others did not have the capacity to bear.

Ḥabīb had a very deep connection to Imām Ḥusayn (ʿa). He signed the first letter inviting Imām Ḥusayn (ʿa) to Kūfah. When he realized that the Kufans had turned their back on the Imām (ʿa), he and Muslim ibn ʿAwsaja decided to make their way to Karbalāʾ no matter what. Others saw that Kūfah was surrounded and thought if they tried to escape, they would be caught and imprisoned, or even killed. But Ḥabīb and Muslim knew that this was something they must do no matter what. Yazīd's army had blocked the doors of the city so that no one could leave. So, the two companions changed their clothes, got some sheep, and waited until night. They pretended to be shepherds taking their sheep out of the city and escaped the city successfully. They then made their way towards Karbalāʾ so they could join their dear friend and master, Imām Ḥusayn (ʿa).

On the 9th of Muḥarram, Ḥabīb asked Imām Ḥusayn (ʿa), "O my master, will you give me permission to go to a nearby tribe called the Banī Asad. They have many young people. I'm sure if I talk to them, they will join us." The Imām (ʿa) granted him permission, so he went and actually managed to convince them. There were about 90 young people who joined and made their way towards Imām Ḥusayn (ʿa).

When ʿUmar ibn Saʿd found out what Ḥabīb had done, he sent 400 people to block their way, and Ḥabīb ended up coming back alone.

Imagine, Ḥabīb returning to his master all alone. Maybe he was wondering if the Imām (ʿa) would be disappointed? But what did Imām Ḥusayn (ʿa) say when he heard what happened? *Lā ḥawla wa lā quwwata ʾillā billāhi l-ʿaliyyi l-ʿāẓīm.* When he was reminded of the power of Allah (swt) in this universe, Ḥabīb felt better, and any sort of fear or embarrassment went away.

On the day of ʿĀshūrāʾ, Muslim ibn ʿAwsaja asked for permission from Imām Ḥusayn (ʿa) to defend him. He fought bravely, even despite his old age. But after fighting against such a large army, his weakness and his wounds overcame him. He fell to the ground, but he was not alone. Imām Ḥusayn (ʿa) ran to the side of his old friend and cried out, "May Allah have mercy on you, O Muslim!"

His dear friend, Ḥabīb, rushed to his side. He bent down near him. Muslim was breathing his last breaths. Ḥabīb said, "O Muslim, it is very difficult for me to bear your loss, but be happy, because you'll be entering paradise. Just tell me one thing, is there anything I can do for you my dear friend?"

With his last breaths, Muslim pointed to Imām Ḥusayn (ʿa) and said, “O Ḥabīb, my only wish is concerning him. Fight in his way until you, too, are killed!”

Ḥabīb took the place of Muslim and defended Imām Ḥusayn (ʿa). He called out so bravely, “I am Ḥabīb, the son of Maẓāhir. We are more purified than you. We will come to the aid of the best of people.”

He fought so bravely, but Ḥabīb was an old man as well. Eventually, they surrounded him, hitting from the front and the back, knocking him to the ground. He tried to stand, but one of the soldiers raised his sword. He was so greedy, this man. He knew that the more heads he could collect, the more rewards he would receive from Yazīd.

This man rushed back to Kūfah with his earnings from the war on his saddle, dangling from the side. According to some narrations, when he entered Kūfah and made his way to the palace, he realized there was a young boy following him.

He asked the young boy, “Why are you following me?” At first the boy wouldn’t say, but the soldier insisted.

Finally, the boy said, “You see that head dangling from your saddle? That is the head of my father, Ḥabīb ibn Maẓāhir. Can you please give me the head of my father?” The soldier replied, “If I give you this head, then I won’t have anything to give to Ibn Ziyād and earn my reward.”

Look at the attachment of this young boy to the head of his father. Now, imagine the women and children of the Ahlul Bayt (ʿa) in the court of Yazīd when they see what has happened to the beloved head of their Imām Ḥusayn (ʿa).

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 4: Ambassadors of the Imām (ʿaj)

**Objective:** Children will discover how they can serve as ambassadors of Islam.

Tonight, we remember Muslim ibn ʿAwsajā and Ḥabīb ibn Maẓāhir, two brave companions who stood by and fought alongside him against the oppressor Yazīd.

Just like they were the helpers and followers of the Imām of their time, we too are the helpers and followers of Imām Mahdī (ʿaj). We all have many different responsibilities as followers of the Imām of our time: for example, taking care of our parents, being considerate to our neighbors, or teaching the uneducated. As individuals, we hold responsibilities towards others and ourselves. By fulfilling these responsibilities, we become representatives of Islam. Therefore, we must try and act in the best way so that we can show both Muslims and non-Muslims what Islam truly is. We are ambassadors of Islam, and our responsible actions reflect the true message.

One place where it is especially important to act responsibly is at the masjid or center. During these days, when we are going to majālis every day, there are certain actions we can do, such as putting shoes away properly, picking up trash, and giving someone water. Today, we are going to do an activity that will show us how to be an ambassador of Islam.

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## Mosque Puzzle

**Suggested Ages:** 5+

**Time:** 30 minutes

**Materials:**

- Mosque puzzle template
- Construction paper
- Crayons/colored pencils
- Scissors
- Glue

**Procedure:**

1. Color and decorate the template however you like.
2. Cut out the pieces of the puzzle by cutting along the dotted edges.
3. Put together the puzzle.
4. Once you are sure the pieces are in the correct spots, glue the puzzle to the construction paper.
5. Finish decorating the craft.

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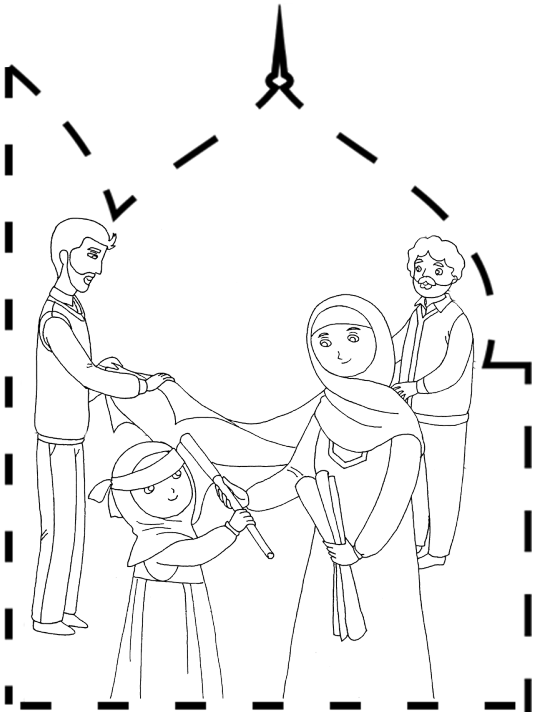

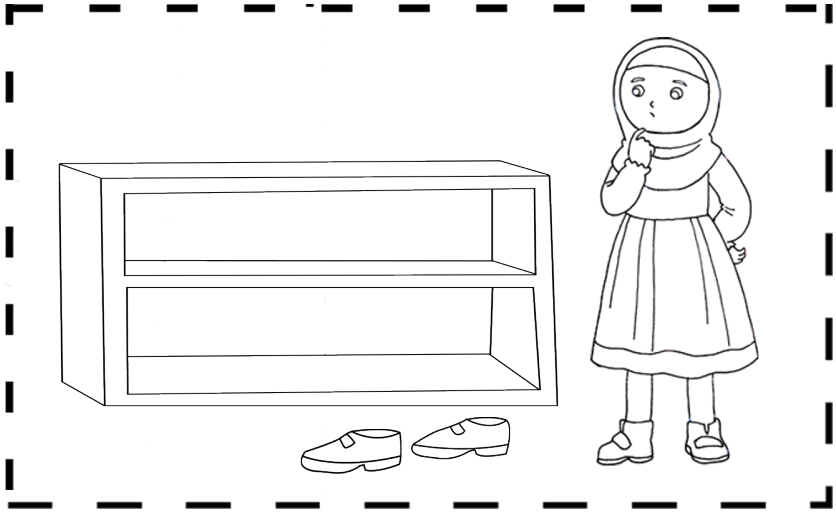

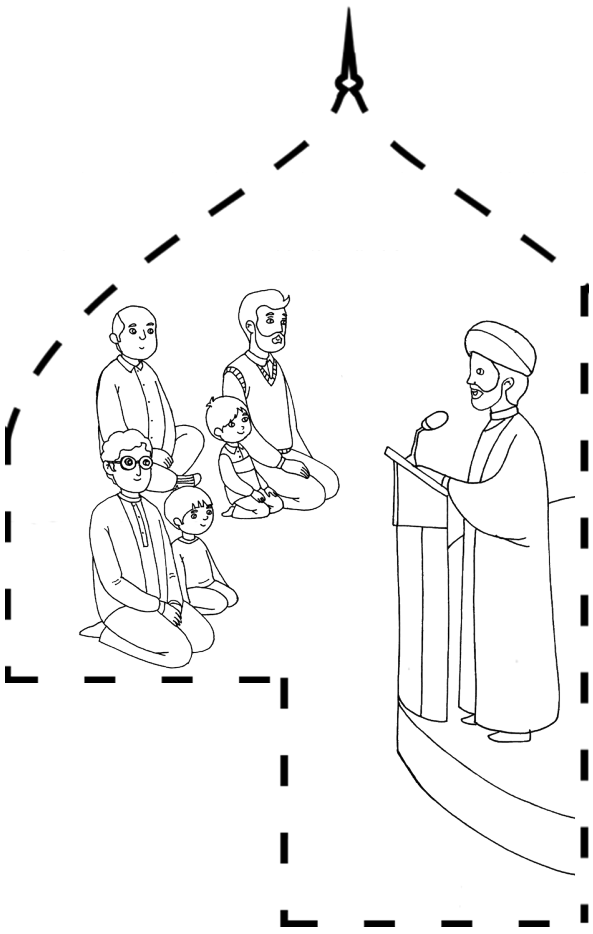

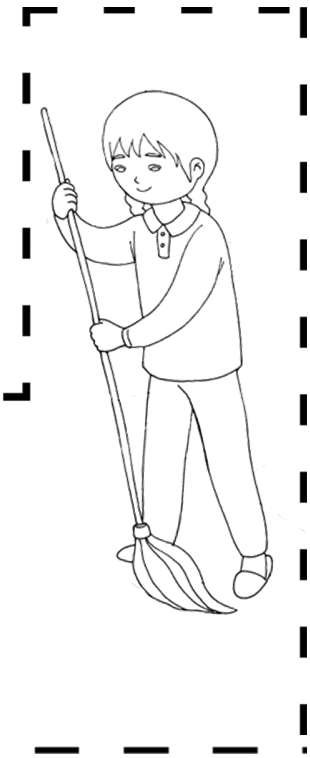

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# Speech 5: The Sanctity of Karbalāʾ & Majālis

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Alḥamdulillāh we have been given the opportunity to gather once more on these precious nights of Muḥarram to remember our leader and master, Imām Ḥusayn (ʿa). These majālis are no ordinary gatherings — they are special gatherings and should be given a special importance. That is why tonight, I'd like to speak with you all about the importance of the majālis of Imām Ḥusayn (ʿa) and why we should respect these gatherings.

**Why Do We Hold Majālis?**

There is a lot of emphasis in our ḥadīth and the traditions of the Ahlul Bayt (ʿa) that encourage us to commemorate the shahādah of Imām Ḥusayn (ʿa). They give us many reasons why we should do so. InshāʾAllāh tonight, we will look at four of these reasons.

The first reason we should give so much importance to the event of Karbalāʾ is because it is a sign of the God-conscious believers. In the Qurʾān, Allah says:

وَمَن يُعَظِّمْ شَعَائِرَ اللَّـهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

*And whoever respects the sacred signs of Allah, that is surely a sign of the God-conscious hearts.*[1]

The Ahlul Bayt (ʿa) are one of the sacred signs of Allah (swt), so anything that has to do with them is also one of His signs. Therefore, the majālis, which are connected to Imām Ḥusayn (ʿa), are a sign of Allah (swt). For this reason, we must respect these signs. These majālis are like a flag. What's the purpose of a flag? A flag represents something. These majālis represent our relationship and connection to Imām Ḥusayn (ʿa) and the Ahlul Bayt (ʿa).

The second reason we should give the event of Karbalāʾ much importance is because Allah (swt) has told us that we should love the Ahlul Bayt (ʿa). When we remember the tragedy of Karbalāʾ, this increases our love of the Ahlul Bayt (ʿa), so we are doing what Allah has asked us to do. There is a ḥadīth from the Prophet (ṣ) where he has said, "Train your children in three areas: love of the Prophet (ṣ), love of his family, and the recitation of the Qurʾān." When we remember the event of Karbalāʾ, we are actually doing all three of these things because they are all present in the event of ʿĀshūrāʾ.

The third reason Karbalāʾ should be given a lot of importance is because it is one of the best ways for us to learn and increase our status. Here we are reminded about our akhlāq and religion, and how we should live our lives. We also learn about some role models, like Ḥurr and Qāsim, who show us how we can make good choices. When we practice what we learn, we move closer to Allah (swt) and reach a higher status!

1 Noble Qurʾān, Sūrah al-Ḥajj (22), Verse 32.

A fourth reason we should honor the event of Karbalāʾ is because it motivates us to stand up against oppression. All over the world, our brothers and sisters are going through so many difficulties! Karbalāʾ might have happened hundreds of years ago, but the Yazīds of today are still alive. When we remember Imām Ḥusayn (ʿa) and how he stood up for the truth, we are reminded that we also have the responsibility to stand up for the truth. At the very least, we should pray for the oppressed believers around the world and for the quick return of our Imām (ʿaj), so that we can join him in spreading justice and peace.

**How to Keep the Message of Imām Ḥusayn (ʿa) Alive**

Now that we've learned *why* it is so important to commemorate and keep the message of Karbalāʾ alive, let's look at *how* we can do this.

One of the best ways to keep the message of Imām Ḥusayn (ʿa) alive is through these very majālis we hold. Did you know that all the Imāms held majālis like these? The tradition of majālis started with Imām as-Sajjād (ʿa) after Karbalāʾ. He would invite others and tell them about what happened in Karbalāʾ, and everyone would cry and weep. Our 6th Imām, Imām aṣ-Ṣādiq (ʿa) would invite poets who would recite poetry about Karbalāʾ. This was to encourage others to cry, because this is is how the message of Karbalāʾ remains alive — through our tears.

Another way to keep the message of Karbalāʾ alive is by performing ziyārah of Imām Ḥusayn (ʿa) in Karbalāʾ. One day, someone came to Imām aṣ-Ṣādiq (ʿa) and saw him in sajdah, crying and making duʿāʾ. He listened carefully and heard that the Imām (ʿa) was praying for those who were visiting the grave of Imām Ḥusayn. The Imām (ʿa) prayed, "If they've spent money, give them wealth. If they have difficulties, give them ease. If they are sick, cure them." He prayed so much for the visitors of Imām Ḥusayn (ʿa) that when he lifted his head up from sajdah, his entire beard was drenched with tears!

The companion asked the Imām, "O Imām, why did you pray so much for the zawwār (visitors)?"

The Imām (ʿa) replied, "Those in the heavens pray even more than those on the earth for the visitors of Imām Ḥusayn (ʿa). Don't you want to be amongst the ones who shook the hands of all the Prophets? Then, do ziyārah of the grave of my grandfather Imām Ḥusayn. Performing ziyārah of Imām Ḥusayn is like performing ziyārah of Allah (swt) and speaking to Him!"

Even if we are not able to be in Karbalāʾ, we can still recite the ziyārah of Imām Ḥusayn (ʿa). These nights, when you come to the center, you probably hear the recitation of Ziyārat ʿĀshūrāʾ. It's good to listen to this recitation and try to follow along with the English. But more than just listening, try to also reflect on some parts of the ziyārah and what they mean.

The third way we can keep the message of Karbalāʾ alive is by doing something most of us already do: performing sajdah on the turbah of Imām Ḥusayn (ʿa). The sand of Karbalāʾ has a lot of special barakāh and blessings, so inshāʾAllāh when we perform sajdah on it, we will receive some of these blessings.

Finally, one of the best ways to keep Karbalāʾ alive is through our tears. When we listen to the muṣībah, or the sad part of a majlis where we remember what Imām Ḥusayn (ʿa) went through, we should try our best to cry. If we can't cry, we can still show our sadness. By doing this, we will keep

the message of Imām Ḥusayn (ʿa) alive in our hearts and in the hearts of others. I'd like to share a story with you about the miracles that come out of these majālis and how our tears help us in this world and the next.

**The Miracle of Mourning for Imām Ḥusayn (ʿa)**

ʿAllāmah Ṭabāṭabāʾī was one of our greatest scholars. He is famous for one of the books he wrote called Tafsīr al-Mīzān, which helps us better understand the Qurʾān.

There is a miraculous story about ʿAllāmah Ṭabāṭabāʾī that I want to share with you. When he was only 6 or 7 years old, he fell extremely ill. The doctors could not find out what was wrong or how to treat him. He almost died because the doctors had no idea what to do! Hopeless, his mother went from one hospital to the next searching for a doctor who could cure him, but without success. Then, someone suggested they should go to the majlis of Imām Ḥusayn (ʿa) to try and seek a cure through Abā ʿAbdillāh (ʿa).

So, the ʿAllāmah's mother took him to a majlis and pleaded to Imām Ḥusayn (ʿa), crying, "O my master Ḥusayn (ʿa), please cure my son! If you do, I promise to dedicate his life to you." As she was crying and talking to Imām Ḥusayn (ʿa), the speaker of the majlis began the muṣībah. When he reached the part about ʿAlī al-Aṣghar and the other children of Karbalāʾ, the ʿAllāmah's mother could no longer hold back her sorrow and began to cry heavily, the tears falling upon her son. Then something miraculous happened — ʿAllāmah opened his eyes for the first time in months!

His mother was so shocked to see this that she nearly fainted! What happened? The ʿAllāmah told his mother he had a dream in which Sayyidah Fāṭimah (ʿa), the mother of Imām Ḥusayn (ʿa), put her hand on his face, and through this, he was miraculously cured. When his mother heard this, she thanked Imām Ḥusayn (ʿa) and then took little ʿAllāmah to learn under the great ʿAllāmah Qadhi so that he could dedicate his life to Imām Ḥusayn (ʿa) as she promised.

**Turbah of Imām Ḥusayn (ʿa)**

Every year during Muḥarram, ʿAllāmah Qadhi would hold majālis where he would re-tell the muṣībah and sad events of Imām Ḥusayn (ʿa) in Karbalāʾ. He always held these majālis, no matter how few attended, and continued to do so until his last breath. When ʿAllāmah Qadhi was on his deathbed, his son and a few of his students came to visit him, asking if he needed anything. He said that all he wanted was turbah from Karbalāʾ.

The turbah we use for ṣalāh has a special significance. When Imām ʿAlī (ʿa) was returning to Kūfah after the battle of Ṣiffīn, he passed the land of Karbalāʾ. When passing, a strange feeling entered him and he wondered why he felt that way.

Imām ʿAlī (ʿa) had ʿilm al-ghayb — hidden knowledge from Allah (swt) — and was able to see Jibrāʾīl reciting the majlis of Imām Ḥusayn (ʿa). When Imām ʿAlī (ʿa) heard this, he began to cry. He took a handful of the sand of Karbalāʾ and brought it back with him to Kūfah. From that day on, he did his ṣalāh on that sand, just as we all do today.

**Muṣībah: Aun and Muḥammad**

Let's now take our hearts to Karbalāʾ, the land of patience and hope. Tonight, we want to remember two great shuhadā of Karbalāʾ — two brothers named ʿAun and Muḥammad. They were the sons of Sayyidah Zaynab and her husband ʿAbdullāh ibn Jaʿfar.

When Imām Ḥusayn (ʿa) wanted to leave Medina, he went to Sayyidah Zaynab's husband, ʿAbdullāh ibn Jaʿfar, to tell him he was leaving for Karbalāʾ. When ʿAbdullāh saw Imām Ḥusayn (ʿa), he began to cry and told him, "I know you are going to be alone in this path. No one will help you but yourself. I know that Allah (swt) will help you in all of these hardships, but people will have no mercy."

ʿAbdullāh ibn Jaʿfar wished to go with Imām Ḥusayn (ʿa) like everyone else, but could not due to his old age and poor health. He could not walk without a cane and his back was bent. He told Imām Ḥusayn (ʿa), "Since I am so sick and cannot walk, I cannot help you, but I have two gifts for you. One is ʿAun and the other is Muḥammad. I have these two young soldiers; they can help you. Will you take them as my gift?"

Imām Ḥusayn (ʿa) cried out loud. He said to ʿAbdullāh ibn Jaʿfar, "O my brother, may Allah have mercy upon you. I know that you're my best friend and my best follower, and I know that you want to give me a gift, but I prefer that you keep them because you need them."

ʿAbdullāh ibn Jaʿfar sat down and sighed. "O Ḥusayn," he said, "I had a dream where I saw the Noble Prophet (ṣ), and he said to me 'O ʿAbdullāh, know that if you want to help, you must send your beloved sons with Ḥusayn.'" Imām Ḥusayn (ʿa) accepted and the two young boys went with him to Karbalāʾ.

On the night of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) gathered his companions and gave them one final chance to leave. He said, "Tomorrow, there is going to be a big battle, and anyone who remains will become shahīd. Yazīd's army is not looking for you — they want me. If you want to leave and escape, you may go. I release you from your responsibilities." He then blew out the candles and everything went dark. How kind was our Imām (ʿa) — he didn't want to shame or embarrass anyone. He wanted to give them the chance to leave in the dark, so no one would see and they wouldn't have to face him.

When Imām Ḥusayn (ʿa) said this, ʿAun and Muḥammad stood up and began to cry. They said, "O Uncle, O Imām, how can we leave you alone and go on with our own lives? That is impossible!"

ʿAun said, "If we are killed by Yazīd's army, and our bodies burned and the ashes thrown everywhere, and then we are brought back to life and this happens all over again 1,000 times, we still would never leave you alone!"

When Imām Ḥusayn (ʿa) heard this, he hugged his two nephews. What a blessing it was for him to have such loyal supporters!

On the day of ʿĀshūrāʾ, the two brothers fought bravely. Even though they were so young, they were on the battlefield defending their Imām (ʿa) for a long time. Alas, they were both struck and as they fell from their horses, they cried out, "Assalāmu ʿalayka yā Abā ʿAbdillāh!" When Imām Ḥusayn (ʿa) heard their call, he rushed to help them, but by the time he reached them, their bodies had been trampled by the enemy's horses.

What must have been going through Imām Ḥusayn's mind as he carried the bodies of ʿAun and Muḥammad back to the tents? Maybe he was worried about his sister and how he would give her the news. Maybe he was thinking, *Zaynab will be crushed to see her two sons like this. How will she control her tears?*

But when Imām Ḥusayn (ʿa) brought them back to the camp, he saw that Sayyidah Zaynab was sitting inside her tent, not coming out. As soon as she heard Imām Ḥusayn (ʿa) crying outside, she rushed out and asked, "O my brother, why are you crying?"

He asked her, "O Zaynab, did you not hear the news of your two sons?"

Sayyidah Zaynab replied, "They were a gift from me and my husband to you, and they are now in paradise with their grandfather, Rasūlullāh (ṣ)." What strength and faith Sayyidah Zaynab had. How much she loved her brother and Imām (ʿa) to sacrifice her only two sons in His way!

Now we must think and ask ourselves, what do we have to offer the Imām of our time (ʿaj)? When Imām al-Mahdī (ʿaj) returns, what will we have to offer? Will we be willing to give up our most prized possessions for him? What will we sacrifice in his way?

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 5: Remembering Karbalāʾ

**Objective:** Children will learn about the impact of Karbalāʾ and the significance of the month of Muḥarram.

Today we are going to be talking about how Karbalāʾ affects us. Karbalāʾ is a city located in Iraq. Going to Karbalāʾ is very special and it changes people. But we can feel the effects of Karbalāʾ even without going there.'s sacrifice and knowing what happened in Karbalāʾ is something that can shake people emotionally and motivate them to be better people. It can make us more aware of our place in this world.

A big part of our tradition during Muḥarram is that we have lectures at the masjid, in community centers, and in our homes, where we learn how to be good Muslims. Just by listening to a powerful lecture from an ʿālim, we can feel inspired and become more conscious of our role as Muslims. This is one of the ways Karbalāʾ affects us. We learn important lessons and understand the connection between Karbalāʾ and those teachings. It also teaches us how to form connections with the Ahl al-Bayt (ʿa), Allah, and our fellow Muslims. Thus, every year, Karbalāʾ leaves a lasting impact on our hearts. Today we will make special hearts to help us remember Karbalāʾ.

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## Karbalāʾ Heart

**Suggested Ages:** 5+

**Time:** 30 minutes

**Materials:**

- Heart puzzle template
- Construction paper
- Crayons/colored pencils
- Scissors
- Glue

**Procedure:**

1. Color and decorate the template however you like.
2. Cut out the pieces of the puzzle by cutting along the dotted edges.
3. Put together the puzzle.
4. Once you are sure the pieces are in the correct spots, glue the puzzle to the construction paper.
5. Finish decorating the craft.

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# Speech 6: Qualities of a Shīʿah

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

I'd like to thank Allah (swt) for giving us the opportunity to come together for another night to remember and mourn for our dear Imām Ḥusayn (ʿa). I pray that we are all counted as his true followers and Shīʿah, inshāʾAllāh. We always mention that we are the Shīʿah, but what does this mean? What is a Shīʿah and what are their qualities?

**Becoming a Shīʿah**

A Shīʿah is different from someone who just loves the Ahlul Bayt (ʿa). A person who loves the Ahlul Bayt (ʿa) is called a *muḥib*. A *muḥib* loves and admires the Ahlul Bayt (ʿa), but doesn't necessarily follow them. Many of us are *muḥib*, but we want to be even better than that — we want to be among the Shīʿah. The Shīʿah not only love, but also *follow* the Ahlul Bayt (ʿa). They are the true followers of the Ahlul Bayt (ʿa).

So how do we follow the Ahlul Bayt (ʿa)? Following them does not simply mean to copy what they did. We must understand them and their characteristics. There are three simple steps that we should follow if we want to do this.The first step is to get to know the Ahlul Bayt (ʿa). If you want to be like someone, it only makes sense that you learn more about them and what they are like. It is only by knowing them that we come to love them and believe in their message. What are some ways we can get to know the Ahlul Bayt (ʿa)? We can read books about them; we can ask our parents to tell us more stories; and simply by coming to these majālis we learn about them.

Secondly, we must love them deeply in our hearts. When we hear about their lives and their amazing akhlāq, it's only natural for us to love them. They were so close to Allah (swt) and behaved in the best of ways, so of course we must love them.

The third step and final step is to follow their actions and be like them. When you truly love someone, you naturally want to be like them, right? If we want to become their true followers, we should be similar to them in our akhlāq and actions.

By following these three steps, we can move forward in the world as the true Shīʿah of the Ahlul Bayt (ʿa), inshāʾAllāh!

**Qualities of a Shīʿah**

How can we tell if we are true Shīʿahs? Well, the Shīʿah have many different qualities. Our 8th Imām, Imām ar-Riḍā (ʿa), has explained some of them. During his time, there was an evil ruler named Maʾmūn who forced him to leave Medina and move to Mashhad. On his way there, he stopped in a city called Ahwaz. When he entered the city, all the people, especially the children, welcomed him with flowers and kissed his hands. They then asked Imām ar-Riḍā (ʿa) a very important question: "Who is a true follower of Imām?"

The Imām (ʿa) replied, "A person cannot be a true follower until he has three great qualities. The first quality is from Allah (swt), and that is to keep others' secrets. The second quality is from the Noble Prophet (ṣ), and that is to be kind towards others. The third quality is from the Imāms (ʿa), and that is to be patient at all times."[1] The Imām is saying that a true follower should look to Allah (swt), the Noble Prophet (ṣ), and the Imāms as role models and try to follow their example.

The first quality — to keep secrets — is a quality of Allah (swt). This means that when people tell us secrets or talk to us about their problems, we should keep this to ourselves and not tell others. This is just like what Allah (swt) does for us. He is *Sattār al-ʿUyūb*, the hider of mistakes. He knows all our mistakes and sins, but out of His mercy and love for us, He hides these so that no one else finds out about them. As Shīʿah, we must try to have this same quality. If we know other people's secrets and mistakes, we must hide them and not tell others about them.

The second quality — showing kindness to all — is a quality of the Noble Prophet (ṣ). Prophet Muḥammad (ṣ) had the best akhlāq and showed kindness towards everyone, even those who were not kind to him. We've all heard about the lady who used to throw trash on him everyday. One day, when he heard that she had fallen ill, he went to visit her and was extra kind to her. As Shīʿah, we must treat everyone with kindness, including non-Muslims, and never make fun of them or call them bad names.

The third quality — being patient in all times — was a quality of all the Imāms (ʿa). The Imāms (ʿa) were put through many difficult tests, but they always remained patient. They did not get angry or ask Allah (swt), "Why me?!" In fact, they would thank Allah (swt)! When Imām al-Kāẓim (ʿa) was put into prison, he thanked Allah (swt) for giving him the opportunity to have more time to pray and worship Allah (swt). Similarly, we should have patience in all situations, big and small. When things get tough, we should remember how the Imāms (ʿa) dealt with their tests. One of the best examples of patience can be seen in Karbalāʾ. Despite all the difficulties Imām Ḥusayn (ʿa) faced on that day, he never lost patience and hope in Allah (swt).

**Muṣībah: Ḥaḍrat ʿAlī al-Akbar**

As we sit here in the majālis of Abā ʿAbdillāh, thousands upon thousands of angels are waiting for permission from Allah (swt) to come down to Earth so that they, too, can participate in these majālis — so that they, too, can shed tears for Imām Ḥusayn (ʿa).

Tonight, we want to remember the loss of a son. But this son was not just an ordinary son. ʿAlī al-Akbar was somebody who was extremely special. We're told that when people used to long for the Prophet (ṣ), when they would miss Rasulūllah (ṣ), they would look at ʿAlī al-Akbar. He resembled the Prophet (ṣ) in his speech, his character, and his looks as well. Allah (swt) tells us in the Qurʾān that our Prophet had the best of character. He was *Raḥmatun lil-ʿĀlamīn* — a mercy to the worlds — and *sirājam-munīra* — a bright lantern to humanity. ʿAlī al-Akbar had these same characteristics. He was extremely good and pious and a light among the people. He was a great young man, and he was someone whom Imām Ḥusayn (ʿa) loved very dearly.

We all know how much a parent loves their child. Most people live their lives, and their parents pass

1 Biḥār ul-Anwār, Vol. 75, P. 334

away before they do. But when a parent has to face the loss of a child, it is extremely difficult for a heart to take.

Let us take our hearts to this heartbreaking scene. It was the day of ʿĀshūrāʾ, and one by one, the companions of Imām Ḥusayn (ʿa) gave their lives, showing their bravery on the battlefield. Not a single one hesitated to serve the Imām (ʿa) of their time. But the companions were numbered. Finally, it came to a point where there were no companions left. The Ahlul Bayt (ʿa) saw these acts of bravery one after another, but now their time had come to give their lives.

The first among them to say he wanted to go to the battlefield was the son of Imām Ḥusayn (ʿa). ʿAlī al-Akbar asked his father for permission to go to the battlefield. We are told that Imām Ḥusayn (ʿa) gave his son permission to go without any hesitation at all. But at the same time, as the father was watching his son turn away from him for maybe the last time, the eyes of our Imām (ʿa) were filled with tears.

Imām Ḥusayn (ʿa) was content with the will of Allah (swt). He knew that he must sacrifice his son, and that his son must be sacrificed in front of his own eyes; but after all, he was a father.

ʿAlī al-Akbar approached the battlefield. Imām Ḥusayn (ʿa) cried out, "O Allah! Bear witness that there is a young man going forth who most resembles your Prophet in his looks, characteristics, and speech. Whenever we would wish to look to our prophet, we would look to him!"

ʿAlī al-Akbar faced the enemy army. He cried out, "I am ʿAlī, the son of Ḥusayn, the son of ʿAlī. We are, by Allah, more deserving of this right than anyone else. Do you not see how I protect my father?"

ʿAlī al-Akbar fought the enemy army. It was one man against so many. He fought so bravely and so strongly. After some time, the young man who was fighting suddenly began returning back to camp. He came to his father one last time and said, "O Father, the weight of this armor is so heavy! And I am so thirsty. If only there was some way to get some water!" Imām Ḥusayn (ʿa) looked at his son. Imagine what a father would say to his son who is so thirsty, but he has no water to give. He said to him "O my son, be patient! Soon, you will meet your grandfather, who will give you a drink after which you will never be thirsty!"

After hearing this, ʿAlī al-Akbar was recharged. He returned to the battlefield and fought for some time. There was one man named ibn Munqidh who was determined to kill the son of Ḥusayn (ʿa). He prepared his spear, waiting for the right moment. He threw his spear, and it hit ʿAlī al-Akbar, who was thrown off his horse.

ʿAlī al-Akbar cried out, "O my father, I send you my salām! I see my grandfather, he has quenched my thirst and he is telling you to join us soon!"Imām Ḥusayn (ʿa) heard his son, but there was a whole army gathered around the body of ʿAlī al-Akbar. They saw the Imām (ʿa) standing there, but they didn't see a lady who was also watching what was going on! Sayyidah Zaynab came out and watched what was happening to her nephew. Sayyidah Zaynab cried out, "O my beloved one! O my nephew!"

Imām Ḥusayn (ʿa) went to the body of his son and put his cheek on the cheek of his son as he cried out, "O life! You are not worth living after this!"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 6: A Strong Believer

**Objective:** Children will learn the characteristics of a strong believer and follower of the Ahl al-Bayt (ʿa).

There is a special ḥadīth from Imām ar-Riḍā (ʿa) in which he tells us that the qualities of a true believer and follower are: to keep yours and others' secrets, be kind to people, and have patience at all times. "Keep," "be," and "have" are all verbs. A verb is any word that describes action. These three qualities, taught by Allah (swt) and the Ahl al-Bayt (ʿa), guide us to not only love them in our hearts but also to act upon their teachings as devoted followers.

There is another ḥadīth from Imām ar-Riḍā (ʿa) in which he tells us that "the best of you are those who love the Ahl al-Bayt (ʿa), believe in the message, and follow the Ahl al-Bayt (ʿa)" with your actions and behavior. Where are we following the Ahl al-Bayt (ʿa) to? We are all working to be closer to Allah (swt) and to be the best of His creations here in the dunyā and the next world. Today, we will make a special craft to help us follow the Ahl al-Bayt (ʿa) on this journey towards Allah (swt).

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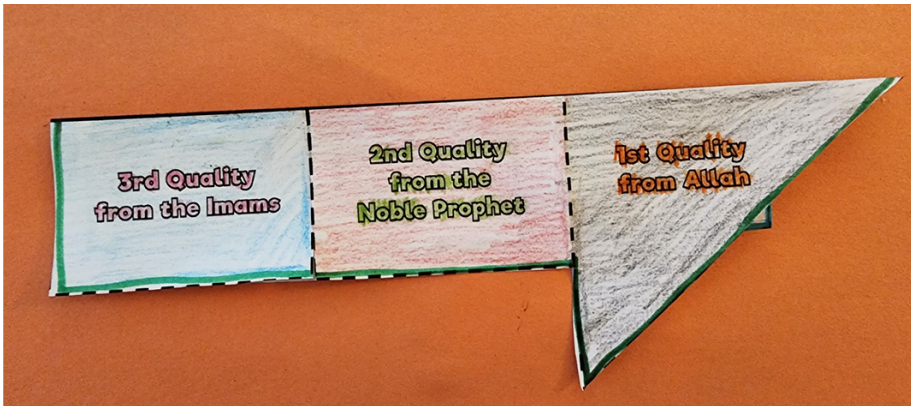
## Arrow Craft

**Suggested Ages:** 5+

**Time:** 40 minutes

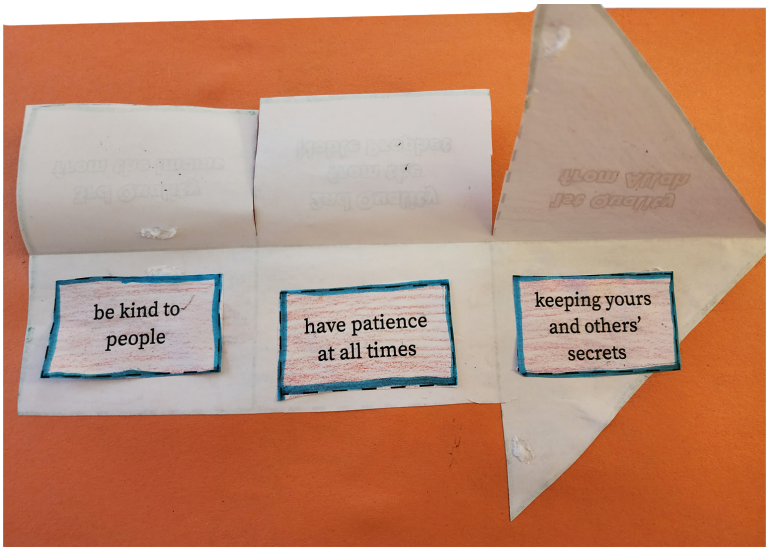
**Materials:**

- Arrow template
- Construction paper
- Markers
- Crayons/colored pencils
- Scissors
- Glue



**Procedure:**

1. Color and decorate the arrow however you like.
2. Cut out the arrow and the 3 boxes with the text by cutting along the outer dotted edges.
3. Fold the arrow in half lengthwise by folding along the long solid line. Open the fold.
4. Find the dotted lines dividing the arrow into 3 sections. Cut along these lines to make 3 flaps.
5. Now when you fold the arrow in half lengthwise again, each flap should be able to fold open separately.
6. Match the quality with who it came from. Glue it in the correct space under each flap.
7. With the arrow still folded in half, glue the back of the arrow to the construction paper. The 3 flaps should still be able to open.
8. Finish decorating the craft however you like.



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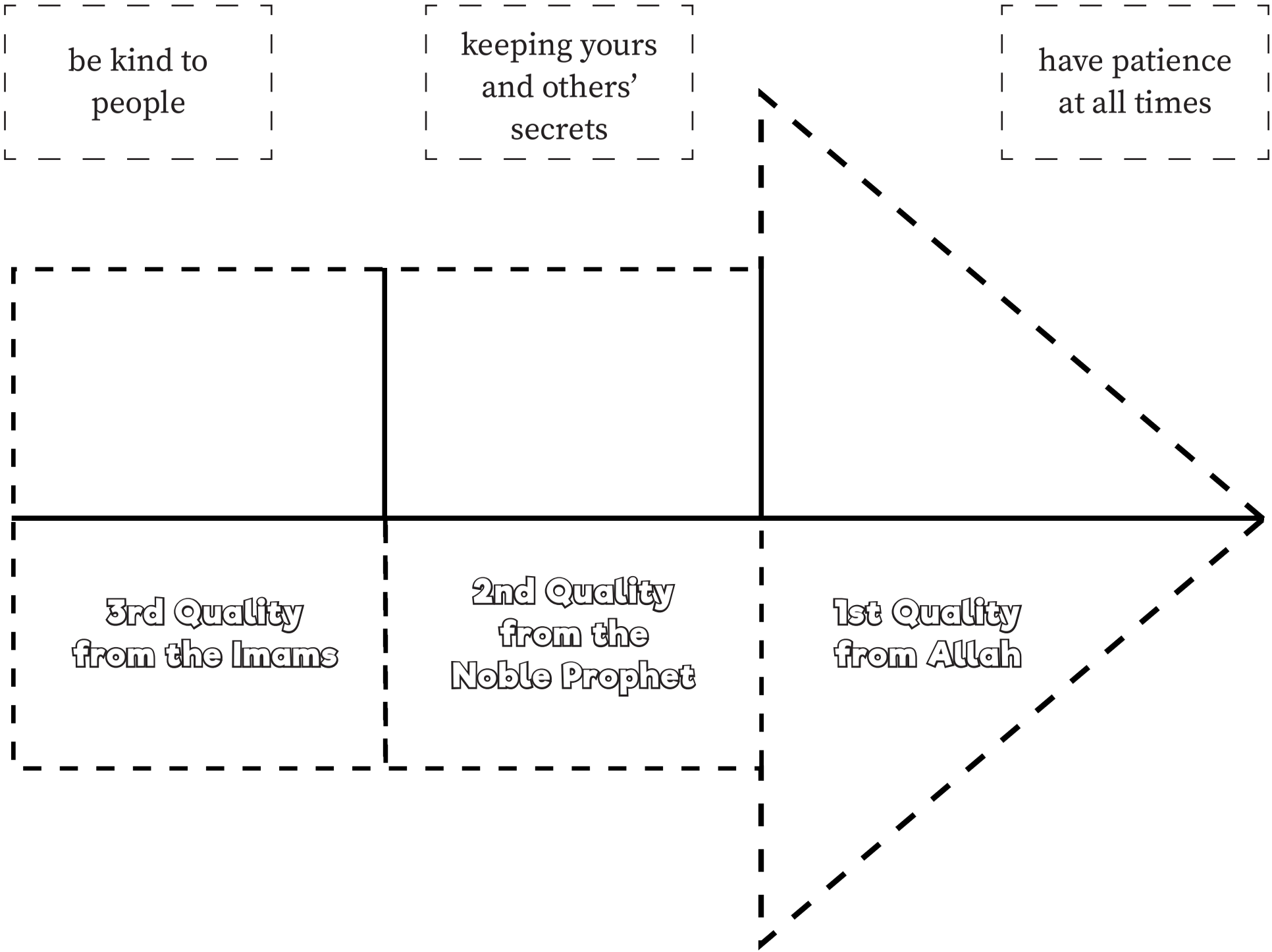
be kind to people
keeping yours and others' secrets
have patience at all times
3rd Quality from the Imams
2nd Quality from the Noble Prophet
1st Quality from Allah

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# Speech 7: Shayṭān's Tricks

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Tonight marks the 7th of Muḥarram. On this day, the water supply in Imām Ḥusayn's camp had run out. With each passing day, we draw nearer to the most heartbreaking day of all. May Allah (swt) give us the tawfīq and strength to continue attending these majālis and partake in the mourning for the shuhadā of Karbalāʾ. One of the best places we can connect with lovers of our Imām (ʿaj) is the masjid or an Islamic school. We come here regularly for exactly that reason — we love Imām Ḥusayn (ʿa) and want to be around others who love him too.

**Our Imām (ʿaj) Knows All**

One amazing thing about our Imāms (ʿa) is that because they are so close to Allah (swt), they have knowledge of everything — nothing in creation is hidden from them. Let me share a story about our 7th Imām (ʿa) that shows us this.

Imām Mūsā al-Kāẓim (ʿa) was a great leader with many friends and students. One of his best students was Ṣafwān al-Jamal. Ṣafwān loved the Imām (ʿa) very much and was always very excited to see him. He would have many questions, but as soon as he saw the Imām (ʿa), he would become nervous and forget what he wanted to ask. The Imām (ʿa) would then calm him down with a hug and a big smile and answer each of his questions. Ṣafwān was always amazed that Imām (ʿa) knew his questions before even asking them! This hidden knowledge came from Allah (swt).

Another companion of Imām Mūsā al-Kāẓim (ʿa) was ʿAlī ibn Yaqṭīn, who was was very smart and quick to learn. Anything that Imām al-Kāẓim (ʿa) taught him, he quickly understood. As ʿAlī ibn Yaqṭīn's status rose higher and higher, Hārūn ar-Rashīd — the khalīfah of the time — offered him a position as minister, the highest position at that time after the khalīfah.

ʿAlī ibn Yaqṭīn was not willing to accept this position. He knew that Hārūn was an evil tyrant and worried that if he worked under him, he would be taking part in Hārūn's oppression of the people. He went to Imām Mūsā al-Kāẓim (ʿa) for advice. The Imām (ʿa) told him that accepting the position would be good as long as he used it to help the needy. So ʿAlī ibn Yaqṭīn became the minister of finance for the government of the khalīfah.

Since ʿAlī ibn Yaqṭīn had one of the highest positions at the time, everyone wanted to see him, similar to how people are always eager to meet celebrities or high-ranking government officials. Whenever he went for Ḥajj, people surrounded him, wanting to ask him questions. Upon getting so much attention, little by little, ʿAlī ibn Yaqṭīn grew a little arrogant.

One day, Ṣafwān al-Jamal, who was walking to Ḥajj all the way from Kūfah, heard about ʿAlī ibn Yaqṭīn and wanted to meet him. So, after completing his Ḥajj, he went to find him.

Ṣafwān went to the Kaʿbah and saw ʿAlī ibn Yaqṭīn surrounded by rich people. He rushed to meet him and greeted him, "Salāmun ʿalaykum, O ʿAlī ibn Yaqṭīn!" ʿAlī shook his hand, but didn't really pay much attention to him. Ṣafwān was heart-broken — he had come all this way to see ʿAlī ibn Yaqṭīn! Then, he spoke to the Imām (ʿa) in his heart, "O Imām, he is one of your companions. I came all this way to meet him, but he ignored me."

Meanwhile, ʿAlī ibn Yaqṭīn headed to Medina to visit Imām Mūsā al-Kāẓim (ʿa) and the grave of the Noble Prophet (ṣ). After completing his ziyārah, ʿAlī ibn Yaqṭīn went to visit the Imām (ʿa). He was so excited to tell him about all the good things he had done, like helping the needy and performing Ḥajj and ziyārah. When he arrived at the Imām's house, he knocked on the door, but there was no answer. He knocked a second time, and a third time — still no answer. ʿAlī ibn Yaqṭīn was confused. He had done all these good things for the sake of Allah (swt) and the Imām (ʿa), so why wasn't the Imām (ʿa) opening the door?

Finally, one of the students of the Imām (ʿa) opened the door and told ʿAlī ibn Yaqṭīn that the Imām (ʿa) was not happy with him and did not want to see him. ʿAlī ibn Yaqṭīn began to cry and asked what had happened. The student delivered the following message from the Imām (ʿa): "You broke the heart of one of my companions, a good muʾmin, Ṣafwān al-Jamal. I don't want to see you until you ask for his forgiveness. If he forgives you, then you may come visit me."

ʿAlī ibn Yaqṭīn rode his horse as fast as he could to Kūfah. He searched all over the city for Ṣafwān and finally found him on his farm taking care of his camels. ʿAlī ibn Yaqṭīn called out to him, "Assalāmu ʿalayka yā ḥabībul Imām" — Peace be upon you O friend of Imām (ʿa)!

ʿAlī ibn Yaqṭīn told Ṣafwān what happened at the house of Imām (ʿa) and told him, "If you forgive me, I can go see the Imām (ʿa)."

Ṣafwān forgave ʿAlī ibn Yaqṭīn, who then happily returned to Medina. When he reached Medina, he saw Imām Mūsā al-Kāẓim (ʿa) waiting for him at the entrance of the city, and with a big smile, he hugged him.

ʿAlī ibn Yaqṭīn told the Imām (ʿa), "O Imām, I am so sorry! I've learned my lesson, and I will never hurt anyone again. For a moment, I thought that I was so great because of all the good things I had done, but now I've realized that the great person is one who cares about others and doesn't hurt them."

From this story, we can learn many lessons. One important lesson that we can learn is that our Imām (ʿaj) is always aware of our actions. Did you know that every Monday and Thursday, he gets a record of our actions for the week? It's kind of like a report card that tells him how we are doing. When you know your parents are going to get your report card, don't you want to make sure you have good grades so that they become happy? We should also try to make sure that our Imām (ʿaj) feels happy when he gets our weekly report card.

**Tawassul**

Knowing and understanding that our Imām (ʿaj) sees and hears all helps us build a stronger connection with him. We know that he is there to help us in all situations. One of the best ways we

can get our duʿās answered is through our Imām (ʿaj). We can do tawassul and ask Imām Mahdī (ʿaj) to pray for us. This means that we are asking Allah (swt) through the help of our Imām (ʿaj) since he is closer to Allah (swt), and can get our duʿās answered quickly.

While sitting in the majlis, we sometimes have questions or problems that need solving and we seek Allah's help with our hearts. The Noble Prophet (ṣ) said "Indeed if you ask Allah (swt) through our intercession, Allah (swt) will answer your prayer." There is no doubt about this. So, in your hearts, ask Allah (swt) for your needs through the Imām of the time (ʿaj), and see how quickly these duʿās are answered, as long as they're good for us, inshāʾAllāh.

**Muṣībah: Ḥaḍrat Qāsim**

Now let's take our hearts on a journey to the land of Karbalāʾ. The night before ʿĀshūrāʾ, a young boy looked up at Imām Ḥusayn (ʿa) in a tent full of men. This was Ḥaḍrat Qāsim, the son of Imām Ḥasan (ʿa). He knew that when the sun would rise, all would be killed. Still, he asked, "Uncle, am I, too, included in the list of martyrs?"

Hearing the passion in his question, Imām Ḥusayn (ʿa) responded, "O my dear nephew! How do you see death (in the way of Allah)?" Ḥaḍrat Qāsim smiled and replied, "It is sweeter than honey."

The day of ʿĀshūrāʾ arrived. Since early morning, one by one, Imām Ḥusayn's companions faced the enemy: some young, some old, some on horse, some on foot; but they all met the same fate — killed, in the way of Allah (swt) and in the service of their Imām (ʿa).

Yet the enemy continued to advance. The members of Imām Ḥusayn's family prepared for battle. Imām Ḥusayn (ʿa) watched as his brothers, nephews, and sons entered the battlefield, refusing to allow him to enter before them. He watched as they were killed on the hot desert sands, never to return.

Then Ḥaḍrat Qāsim came up to Imām Ḥusayn (ʿa) and asked, "Uncle, I have come to ask your permission to enter the battle." Imām Ḥusayn (ʿa) lovingly gazed at his nephew. How could he let this young boy, who is just a teenager, face such a bloodthirsty enemy?

Imām Ḥusayn (ʿa) refused to give his permission, but Ḥaḍrat Qāsim insisted. He asked him again, kissing his hands. "Please Uncle, let me go, let me defend you, let me defend Islam. My heart will not rest until I have fought to protect the message of truth!"

He begged so sincerely that finally, Imām Ḥusayn (ʿa) could no longer deny his request. He looked at Ḥaḍrat Qāsim's face and kissed him, saying, "Go, my dearest child, I give you my permission."

When we look back to Karbalāʾ, we see Ḥaḍrat Qāsim, a young boy, begging for the chance to fight; to show the enemy that even with swords and spears, they couldn't take away his spirit. We see his cousins, ʿAun, Muḥammad, and ʿAlī al-Akbar, who were also young boys, ask for permission to fight. Talented, intelligent, and beautiful youth who had years ahead of them. If they didn't want to, they didn't have to fight. They could have been nervous that they would stand out — not just to a group of their peers, but to an army of thousands. They could have worried about fighting an enemy who would look at them with angry eyes, and curse them before cutting their bodies to pieces.

However, none of that mattered for these young boys. To them, being young didn't stop them from making good choices or standing with the truth. They gave up their personal desires, not when death was close, but when it was still so far away. They chose to remember and love Allah (swt), not caring about what anyone might say or think of them. They did this even in their young age.

Ḥaḍrat Qāsim headed into battle and fought bravely. The army surrounded and attacked him. Imagine the scene: the bones of a youth cut through by charging men on horses. The blood of a youth spilled across the sands of Karbalāʾ. But still, the face of a warrior, a shining light in the darkness. A young boy, teaching the world and the centuries to come, what it means to be a servant of Allah (swt).

Finally a soldier came forward and struck Ḥaḍrat Qāsim's head. Ḥaḍrat Qāsim fell to the ground with the cry, "O dear Uncle, come to my aid!" Imām Ḥusayn (ʿa) entered the battlefield like a wild falcon, scattering the forces of the enemy. After the dust settled, Imām Ḥusayn (ʿa) cradled Ḥaḍrat Qāsim to his chest and said, "By God! It is difficult for your Uncle that he could not come to your aid when you called, or that he answered, but it could not help you!"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 7: Wings of Connection

**Objective:** Children will learn the importance of connecting with Imām Mahdī (ʿaj).

How many of you wish that you could fly? Or have a special power to do special things? Many times when we are struggling with a problem or when we are so worried about something that we can't sleep, we find ourselves wishing we had some kind of power to help us or that we could fly away. But who can fly to us? Who has the power to help us? Allah (swt) can help us. And so can the Imām (ʿaj) of our time. He can be in so many places at the same time and help so many people everyday. He knows our thoughts and our prayers and wishes.

The Imām (ʿaj) can come to us, but we want to also go to him and have a connection to him. Imām (ʿaj) can be our best friend and we can be his best followers. We should try to find a way to connect to the Imām (ʿaj) of our time, to our Ahl al-Bayt (ʿa), and to Allah (swt). We can make ourselves such good Muslims, that our hearts can fly to be with Imām (ʿaj) and we can feel safe and strong knowing our Imām (ʿaj) is always nearby.

Today, we will make a beautiful bird to remind us that our hearts can fly to our Imām (ʿaj) and that Imām (ʿaj) can come to us whenever we need him, inshāʾAllāh.

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## Hand Bird Craft

**Suggested Ages:** 5+

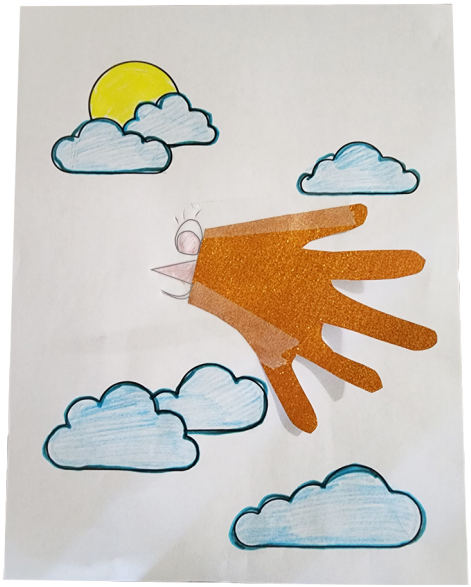
**Time:** 40 minutes

**Materials:**

- Craft template
- Construction paper
- Crayons/colored pencils
- Scissors
- Glue
- Optional: googly eyes

**Procedure:**

1. Trace your hand on a piece of construction paper.
2. Cut out the hand shape.
3. Decorate the hand to look like a bird. You can draw with crayons and markers, or use any other materials to make it look like a bird.
4. Glue the hand to the template page to make it look like the bird is flying in the sky.
5. Finish coloring and decorating the craft however you like.



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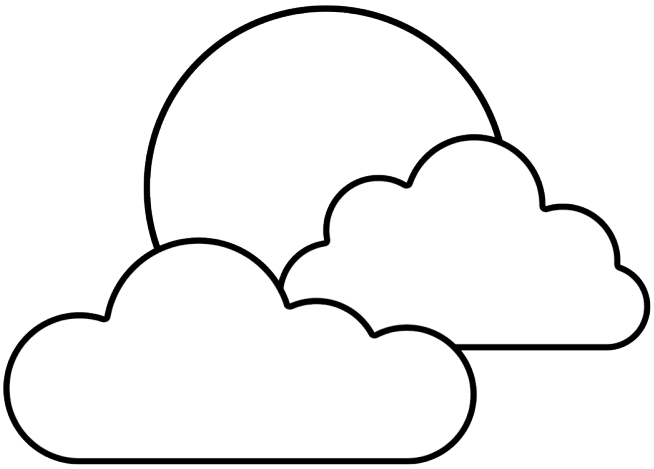

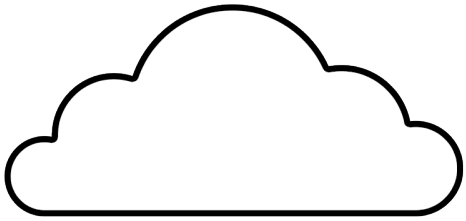

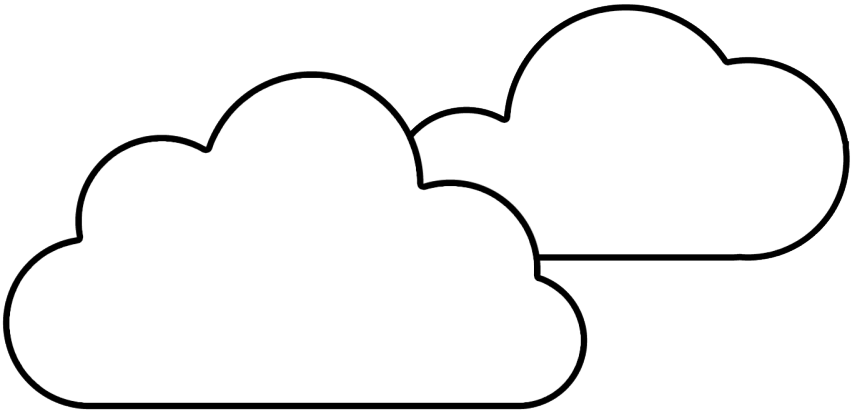

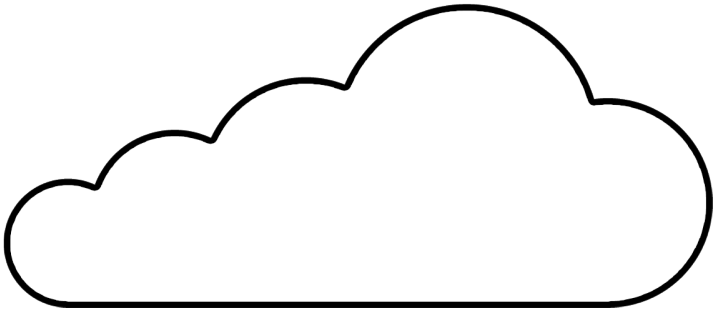

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# Speech 8: Connecting with Our Imām (ʿaj)

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

Today is the 8th of Muḥarram, and soon it will be the night of ʿĀshūrāʾ. In Karbalāʾ, Imām Ḥusayn (ʿa) was blessed to have his family and friends with him. We all have friends whom we know and love. However, our friends can't be with us forever. There is only one person who can be with us all times and in all places: our Imām (ʿaj). He is with us every moment of our lives, and we can connect with him while doing anything.

**Connecting With Our Imām (ʿaj)**

It is important for us to connect with our Imām (ʿaj). This connection is different from relationships we have with our family and friends. For example, there may be some personal problems that we wouldn't tell others out of fear they will become angry or won't understand. However, our Imām (ʿaj) understands and loves us, and we can openly pour our heart out to him. In fact, he is eager to help us! In addition, our Imām (ʿaj) has perfect knowledge of everything and knows what is good for us. Sometimes even the wisest around us may not have the solution to our problems, but our Imām (ʿaj) understands it perfectly. He knows us better than we know ourselves!

Never forget that the Imām (ʿaj) is your best friend — he can support, protect, and guide you more than anyone else can. We just have to build our connection with him so that we always turn to him for help. How can we do this?

One special way we can connect to our Imām (ʿaj) is by writing letters to him. These letters are called arīzas. People usually do this on his birthday, the 15th of Shaʿbān, but you can write a letter any day of the year! The Imām (ʿaj) receives this letter and knows what we have written on it even before we send it! You can write anything you want in this letter: your hopes, fear, worries, wishes, and prayers. InshāʾAllāh, with the permission of Allah (swt), the Imām will grant you what you ask for.

During difficult times, we can connect to our Imām (ʿaj) by just simply calling out to him. Whenever we are in need, we can call on him by saying, "Ya Mahdī Adrikni — O Mahdī, help me!" This is because the Imām (ʿaj) can be anywhere and everywhere.

**Connecting With Our Fellow Believers**

Another way we can connect with our Imām (ʿaj) is by connecting with his lovers, our fellow believers. One day, Prophet Muḥammad (ṣ) was at the masjid talking to people about Imām al-Mahdī (ʿaj). He told them that during the time of our 12th Imām (ʿaj), people will not be able to see him physically, but they will still be able to have a connection to him. Hearing this, one of the companions asked how one could have a connection to an Imām they can't see. The Prophet (ṣ) answered that one will be able to have a connection to him by having a connection with the lovers of the Ahlul Bayt (ʿa). So, if we want to have a connection to our Imām (ʿaj), one way we can do this is by

being connected to *each other*. The Prophet (ṣ) told them that in the time of our Imām's ghaybah, the believers must be closely connected to one another and look after one another.[1]

Most of us already have connections and friendships with other followers like ourselves, alḥamdulillāh. The most important thing is how to maintain and strengthen those connections. We should avoid things that break those connections, such as saying hurtful things to each other. Imagine that your friend says something that hurts you. How should you react? Many times, people stop talking to each other when they have a fight, but why does this happen? One major reason is Shayṭān! He whispers to us to turn against one another and break our connections, but this isn't good.

Of course there *are* times our friends or family do or say things that are hurtful. That does not make them our enemies — it means you need to talk to each other and resolve these issues peacefully. *Not* talking and deciding to leave that person is exactly what Shayṭān wants us to do; he wants to ruin our friendships and make us ignore one another. In the Qurʾān it says,

*Surely, Shayṭān creates fights between the believers.*[2]

We must be careful not to listen to his whispers and always communicate about how we feel and what bothers us. When we do this, we are able to understand each other and fix the problems between us, inshāʾAllāh.

**The Best Gift for a Friend**

What makes someone a true friend? A true friend is someone who brings you closer to Allah (swt), which is our ultimate purpose.

One day, Imām aṣ-Ṣādiq (ʿa) was giving a speech in Masjid an-Nabī to an audience that was made up of all kinds of people — old, young, rich, poor, Arab, non-Arab, etc. There was one young boy in the audience, about 12 or 13 years old, named Hishām ibn al-Ḥakam. He stood up and asked the Imām (ʿa), "What is the best gift I can give to a friend?"

The 6th Imām (ʿa) smiled and said, "The best gift you can give to others is to show them their flaws and shortcomings."[3]

Think about that! The best gift we can give someone is telling them what's wrong with them. Does this mean you should point out every little mistake your friend makes? No, of course not! First and foremost, we must focus on our own mistakes and not search for others' mistakes. What the Imām means is that when you see your friend struggling or you see an area where they can help them improve, you should kindly point it out to them. It is important to tell them in secret rather than expose them in front of others. You should also let them know that you're telling them to help them improve, not to make them feel bad. That is a true friendship.

1 Yanābīʿ al-Mawaddah, P. 432
2 Noble Qurʾān, Sūrah al-Isrāʾ (17), Verse 53.
3 Mīzān al-Ḥikmah, Vol. 7, P. 149

**Muṣībah: Ḥaḍrat ʿAbbās**

Tonight is dedicated to one of the greatest shuhadā: Ḥaḍrat ʿAbbās, the brother of Imām Ḥusayn (ʿa). Ḥaḍrat ʿAbbās was the bravest and most courageous warrior. He was appointed as the commander-in-chief and flag-bearer of Imām Ḥusayn's army. On the 7th of Muḥarram, the enemies stopped the army of Imām Ḥusayn (ʿa) from getting water from the Furāt river. Thousands of soldiers guarded it, and no one was able to get near the water. Everyone was thirsty, especially the children.

When the enemies attacked on the day of ʿĀshūrāʾ, all the companions of Imām Ḥusayn (ʿa) were eager to get his permission to fight. Ḥaḍrat ʿAbbās was the first to ask for permission. Imām Ḥusayn (ʿa) told him, "No, you are our flagbearer and the bravest among us. It's because of you that the children have courage and hope." Ḥaḍrat ʿAbbās waited while the other companions fought one by one, each becoming a shahīd. It was getting harder and harder for him to wait. He finally went to Imām Ḥusayn (ʿa) and said, "O my master, there is no one left. My chest is heavy — I want to help and do something." Imām Ḥusayn (ʿa) still did not give him permission and instead told him "No, the children feel safe seeing you."

ʿAbbās saw the children were very thirsty. For three days, there was no water in the camp of Imām Ḥusayn (ʿa). The army of Yazīd was spilling water on the ground and feeding their animals water in front of the children to make them more upset. ʿAbbās talked to the children and told them, "Let's go and ask Imām Ḥusayn (ʿa). If he gives me permission, I will go get some water." Together, they went to Imām Ḥusayn (ʿa).

They all gathered around Imām Ḥusayn (ʿa) and said, "O Imām, please give ʿAbbās permission to get water for us." Seeing the thirst of the children, Imām Ḥusayn (ʿa) gave him the permission.

ʿAbbās was happy to go. When he reached the river, he filled the container with water. He looked at the water and was about to drink some but stopped and threw it back in the river when he remembered his thirsty Imām (ʿa) and the children waiting for him. He dropped the water and said, "No! How can I, when my brother, my Imām is thirsty?!"

ʿAbbās began riding back to the tents. Maybe he was thinking, *Finally, the children will get some water!* Maybe Sakina was telling the thirsty children, "Don't worry! My uncle ʿAbbās will bring water. Soon, we will quench our thirst!" Suddenly, a man ambushed ʿAbbās, cutting off his right arm. Ignoring the pain, Ḥaḍrat ʿAbbās switched the water-skin to his left arm. Again, the man struck, severing his left arm. Ḥaḍrat ʿAbbās had lost both hands!

Ḥaḍrat ʿAbbās now held the water-skin with his teeth. He was a warrior, and the children were his heart. He was not going to stop until their thirst was quenched.

However, the enemy knew no bounds. An arrow struck his mouth, piercing the water-skin with it, and water and blood trickled onto the weeping sands. As the water drained from the water-bag, the hopes of the thirsty children drained with it. Suddenly, an arrow was shot straight into the chest of Ḥaḍrat ʿAbbās. A tragic cry rang through the skies of Karbalāʾ, "O brother! Find me!"

Imām Ḥusayn (ʿa) raced towards Ḥaḍrat ʿAbbās' voice and saw a flag fallen on the desert sands, drenched in the blood of his flag-bearer. He rushed toward it and fell to his knees next to the broken body of his brother. Laying Ḥaḍrat ʿAbbās' head in his lap, Imām Ḥusayn wiped the blood from his eye and face. The Imām (ʿa) was so close to his brother that the arrow that was planted in Ḥaḍrat ʿAbbās' chest had also pierced a hole in Imām Ḥusayn's heart.

ʿAbbās was ashamed to go back to the children empty handed and asked that Imām Ḥusayn (ʿa) leave him there. When Imām Ḥusayn (ʿa) returned to the camp, the children came to him crying and said, "O Ḥusayn, O Imām (ʿa), we won't ask for water anymore — we just want our uncle ʿAbbās back."

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 8: The Hearts of the People

**Objective:** Children will learn about the importance of kindness and humility.

How do you feel when someone is mean to you or hurts your feelings? It is very hurtful. We feel sad and upset. Sometimes we become careless with other people's feelings. There are many little things that make a big difference between hurting someone's feelings or not hurting their feelings. Being unkind is more than just yelling at someone or pushing them. One example is when we see that someone is praying incorrectly. If we yell at them or make fun of them for that, then it is unkind and bad akhlāq!

There is a better way of helping someone who is making a mistake in ṣalāh or anything else. It is better to tell them gently and in private, and to show them the correct way. Now if someone is stronger or smarter than others, or if they have a higher status, that doesn't mean they get to be mean or rude. No matter who we are, we cannot hurt people's feelings. We should especially not hurt the feelings of our fellow brothers and sisters in Islam. As Imām Mūsā al-Kāẓim (ʿa) said, "You cannot break the heart of the people." What are ways that we can be more careful and considerate with others? Today we will make a special project to help us remember how to always be kind and do the right thing.

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## Hand Card Craft

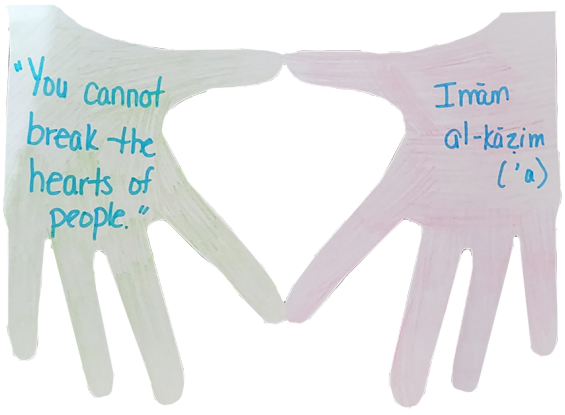
**Suggested Ages:** 5+

**Time:** 40 minutes

**Materials:**

- Construction paper
- Crayons/colored pencils
- Scissors

**Procedure:**




1. Fold the construction paper in half widthwise.
2. Place your hand on the paper with the thumb and pointer finger slightly over the folded edge and trace it.
3. Now cut along the hand outline. Be sure to not cut off the folded edge.
4. When you open the fold, you should have two hands joined at the thumb and pointer finger with a heart shaped hole in the middle.
5. Color and decorate the hand card however you like.
6. Write the hadith: "You cannot break the heart of the people."

# Speech 9: True Followers of Imām Ḥusayn (ʿa)

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

It is the 9th of Muḥarram. Can you imagine what must be going on in the camp of Imām Ḥusayn (ʿa) tonight? What must be going through Sayyidah Zaynab's mind? How must ʿAbbās be preparing for battle? How can he deal with the cries of *al-ʿaṭash* — the thirst. O Allah, please accept our acts and our tears in these nights. Please help us to become better and make good choices.

As we discussed in yesterday's speech, one of the best ways we can connect with our Imām (ʿaj) is to connect with those who love him. We attend these majālis regularly for this reason — we love Imām Ḥusayn (ʿa) and want to be around others who also love him.

**The Throne in Heaven**

Once, Allah (swt) gave the Noble Prophet (ṣ) a special invitation to visit the Heavens. This special journey was called Miʿrāj, and it was such an important journey that Allah (swt) even mentioned it in the Qurʾān!

The Prophet's journey began on earth and moved up through the heavens. He went up each level of heaven all the way until the highest level of heaven. There, the Noble Prophet (ṣ) saw something written on the throne of Allah:

*Surely, Ḥusayn is the lantern of guidance and the boat of rescue.*

Imagine how special Imām Ḥusayn (ʿa) must be that his name is inscribed on the throne of Allah (swt)! Even today, he is the light of guidance and whoever is with him is saved and successful. We all want to be among the followers of Imām Ḥusayn (ʿa), but in order to do this, we must work hard. The companions of Imām Ḥusayn (ʿa) were special and had certain qualities that allowed them to be his true followers.

**Qualities of a True Companion**

The first quality is loyalty. Imām Ḥusayn's companions were so loyal that they did not leave his side, no matter what. On the night of ʿĀshūrāʾ, when he gave them the opportunity to leave, they stayed. Many of them proclaimed that they would never abandon the Imām (ʿa), even if they were cut up into a million pieces over and over again. His companions did not let the Imām (ʿa) enter the battlefield until they had first given up their lives for him. This is true loyalty — being there for someone until the very end.

The second quality that all the companions had was *baṣīrah*. *Baṣīrah* is insight, and it basically means that you are able to separate what is good and bad. Someone with *baṣīrah* listens and ponders. They think about what they hear before acting upon it. For example, if someone tells you something, you don't automatically believe it. You first stop and think whether or not it is true. Secondly, someone

with *baṣīrah* looks at each situation carefully. They don't just do something because everyone else is doing it. Finally, a person with *baṣīrah* takes lessons from history. When we study history, we see the mistakes people made and try not to repeat those same mistakes. The stories in the Qurʾān about the Prophets are lessons we learn from and apply to our own lives.

Imām ʿAlī (ʿa) has said that when a person reaches a high level of *baṣīrah*, he or she walks the path that is clear.

InshāʾAllāh we can try to develop loyalty and *baṣīrah* within ourselves so that we have the same qualities as the companions of Imām Ḥusayn (ʿa). This will help us be supporters of the Imām of our time: Imām al-Mahdī (ʿaj).

**Becoming the Companions of Imām az-Zamān (ʿaj)**

No doubt, there can be no companions better than those with Imām Ḥusayn (ʿa) in Karbalāʾ. However, that doesn't mean we should not try to be the best companions for the Imām of our time (ʿaj). Ḥabīb ibn Maẓāhir has narrated from the Ahlul Bayt (ʿa), who described the companions of Imām al-Mahdī (ʿaj) saying, "Their hearts are flooded with light and they are very careful not to do anything that will displease Allah. And they make duʿāʾ to attain the tawfīq and blessing of shahādah."[1] Wow! That's us he's talking about!

Imām ʿAlī (ʿa) has said, "The companions of Imām al-Mahdī (ʿaj) are like treasure mines that are full of maʿrifah (deep knowledge) of Allah."[2]

Subḥānallāh! We want to be the companions of Imām al-Mahdī (ʿaj), right? That means we have the chance to reach the highest levels! But in order to do so, we have a big responsibility and that is to actively await his return. What does this mean? Let me tell you a story that will help us understand.

**Actively Waiting for Our Imām (ʿaj)**

A family was visiting the Holy Kaʿbah and they were doing ṭawāf. The two-year-old son wanted to touch the wall of the Kaʿbah and ran towards it. Before his parents could get him, he got lost in the crowd. They were so worried about where he went! Do you think it would have been a good idea if they had gone back to the hotel and waited for him to show up? Of course not! They looked around, asked other people for help, and called his name until they finally found him.

From this story we can learn that there are two types of waiting. One is to just sit around, waiting for someone to show up, and the other is to be actively looking like those parents did when they lost their son. When it comes to Imām al-Mahdī (ʿaj), we have the same two options. It is upon us to either actively search for him or to just wait for him to reappear. What do you think we should do? Of course, we must actively search for him and prepare for his return. What are some things we can do to achieve this?

The first is to learn about the Imām (ʿaj) of our time. When we learn about him, we'll know which good choices to make and how to improve ourselves to become the followers he needs.

1 Biḥar ul-Anwār, Vol. 52, P. 308
2 Yanābīʿ al-Mawaddah, P. 449

Secondly, we can connect with our Imām. One way to do this is by reciting duʿās, such as Duʿāʾ al-Faraj, that pray for his safety and return. We can also just talk to him. Even though we cannot see him, he hears us. So whenever you feel sad, lonely, or even happy, talk to him at any time and for anything because wherever you are, he hears and sees you. InshāʾAllāh this will help you to actively await the Imām and be amongst his most loyal companions when he returns.

**Muṣībah: ʿAlī al-Aṣghar**

The night of ʿĀshūrāʾ is a special night. On this night, we want to go to Karbalāʾ and sit next to Imām Ḥusayn (ʿa) and receive blessings through him. How can we go to Karbalāʾ while we are here? Our 6th Imām (ʿa) has a beautiful solution. He has said, "Wherever in the world there is a majlis, Allah turns that place into the shrine of Imām Ḥusayn (ʿa)."[3]

Imagine the scene on the day of ʿĀshūrāʾ. The hot rays of the sun pounded down on blood-drenched sands, filled with nothing but silence. Every friend, brother, nephew, and son had been killed. Their bodies lay across the desert plains, and each glance at them was a painful arrow in Imām Ḥusayn's heart. The battle still echoed in his ears: every call for justice, every cry for help, every last salām.

Today, Imām Ḥusayn (ʿa) witnessed too many final breaths. Today, he wept for many companions. Today, he saw many fallen soldiers brought back to the tents. There was no one left but him. No one to protect his women, no one to run a loving hand over the heads of his children. After his death, they would be left alone in this land of tears and blood.

In a final cry for help, a final effort to awaken a conscience in the sleeping enemy, Imām Ḥusayn (ʿa) called out, "Is there anyone who will defend the family of the Prophet of Allah?" His voice echoed, unanswered, through the empty air.

Hearing his call, the women in the camp began to weep. Imām Ḥusayn (ʿa) came to the door of the tent and asked to hold his son, ʿAlī al-Aṣghar. "Give me my infant child so that I may bid him farewell…"

He held his baby in his arms. There was a pain in him as he saw the pain of ʿAlī al-Aṣghar's thirst, the paleness of his face, his dry tongue running over and over his lips.

Imām Ḥusayn (ʿa) called out to the enemy, "O people! If you do not feel sorry for me, at least feel sorry for this child!"

When they saw the baby crying, how did their eyes remain dry? When they saw his dry tongue, how did theirs remain wet? Wouldn't they give his son a few drops to drink?

In what society, in what time, is the cry of a child threatening to an enemy? Why did the commanders of the army stand in fear, becoming nervous as they watch their soldiers shift and hesitating to act? What was it in the chapped lips of ʿAlī al-Aṣghar that scared grown men; what was it in the gentleness of his face that threatened to defeat their cause with a single glance?

He couldn't stand in the battlefield to defend his father, but with the innocence of his cries, he seemed to rush forward, and his tears were like arrows that struck the hearts of the enemy. ʿAlī al-

3 Tarjumah Khaṣāʾiṣ al-Ḥusayniyyah, P. 256

Aṣghar could not speak, but with his tears, he put fear into the heart of the enemy; he showed them that even as an infant, they did not scare him; even as a child, they could not defeat him.

The neck of a baby is what a father would bend down to kiss. But ʿAlī al-Aṣghar's neck was not greeted by loving lips. Instead, an arrow, shot from the bow of a cruel man named Ḥarmala, pierced his neck.

Imām Ḥusayn (ʿa) cried out, and the skies thundered in anger. The blood of this sweet child gathered in Imām Ḥusayn's hands, and the air which was just filled with ʿAlī al-Aṣghar's cries became silent. The father cast the blood of his son into the sky as ʿAlī al-Aṣghar's small body no longer moved. Using his sword, Imām Ḥusayn (ʿa) dug a small grave for his son.

The heart cannot stay inside its chest when it imagines how small the grave must have been! How little does a father have to dig to bury the tiny body of his son? How many tears fell as he lay his sweet ʿAlī al-Aṣghar to sleep forever? How his mother must have wept in pain, calling out to her baby son.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 9: A Mourning World

**Objective:** Children will remember the events of Karbalāʾ and how they continue to resonate throughout the world today.

Today is a very sad and difficult day for the lovers of Ahl al-Bayt (ʿa). On this night, and everyone around him spent their last night in worship, doing duʿāʾ to Allah (swt). Imagine how they must have been feeling, the children crying of thirst and the men preparing for battle.

People all over the world are mourning Imām Ḥusayn (ʿa) and commemorating the events of Karbalāʾ. We can find those commemorating Imām Ḥusayn (ʿa) in all of the inhabited continents of the world. This is the power of Karbalāʾ even after so many years.

Despite living far away, we can keep Karbalāʾ close to our hearts by remembering Imām Ḥusayn (ʿa) while drinking water, by offering water to others, and by actively participating in the masjid to learn and practice Islam. Today we will make a special project to help us so that Karbalāʾ is never too far away.

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## Spinning Globe Craft

**Suggested Ages:** 5+

**Time:** 40 minutes

**Materials:**

- Craft template
- Crayons/colored pencils
- Scissors
- Glue
- Tape
- Yarn
- Beads

**Procedure:**

1. Color the pictures in the template however you like.
2. Cut out each picture by cutting along the dotted outer edge.
3. Fold each earth picture in half along the thin solid line to make a semi circle (colored side inside). You should have 4 folder earth pictures.
4. With the picture still folded, apply glue on one half of the first picture.
5. Take another folded earth picture and stick one half to the previous picture.
6. Now take the third folded earth picture and stick it to the half of the previous picture (be sure to glue on the blank white side).
7. Place the yarn in the middle where the folded pictures meet. Tape it down to secure it.
8. Now glue the fourth earth picture to complete the globe (with the yarn in between).
9. Glue the teardrop shapes together back to back with the yarn in between.
10. Glue the 2 text boxes together back to back with the yarn in between.
11. Finally, string some beads at the bottom of the yarn and tie the end.

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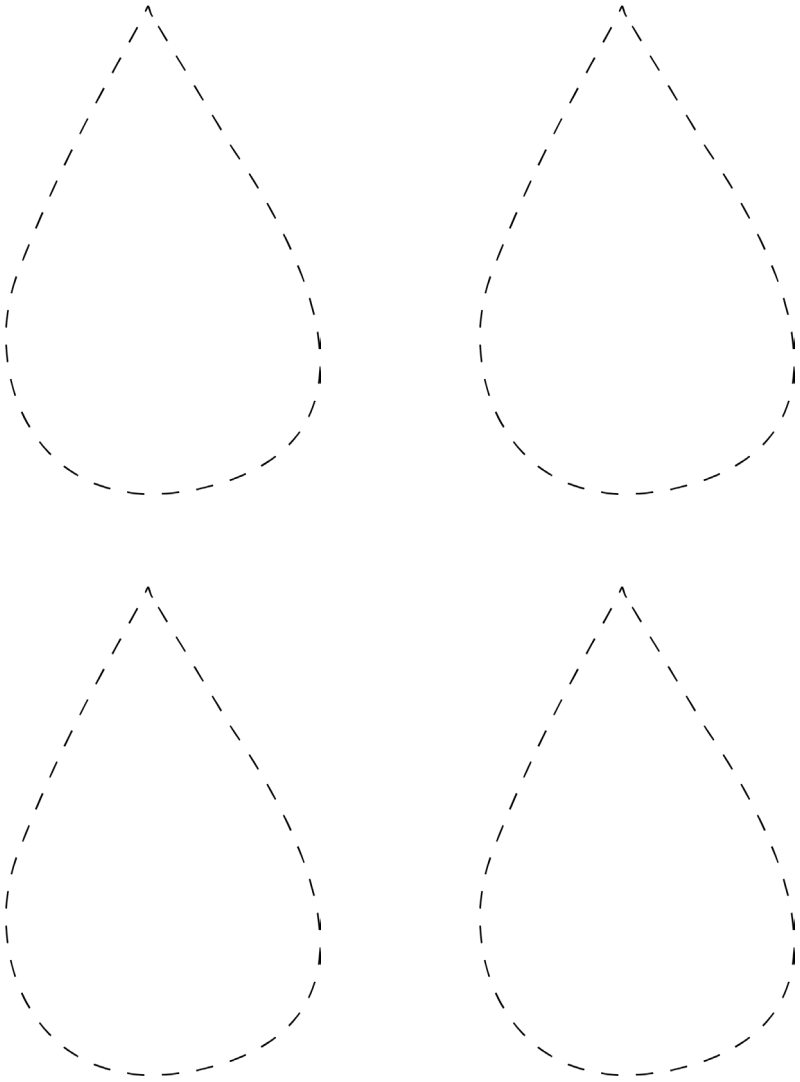
The world cries for Imām Ḥusayn (ʿa)

The world cries for Imām Ḥusayn (ʿa)



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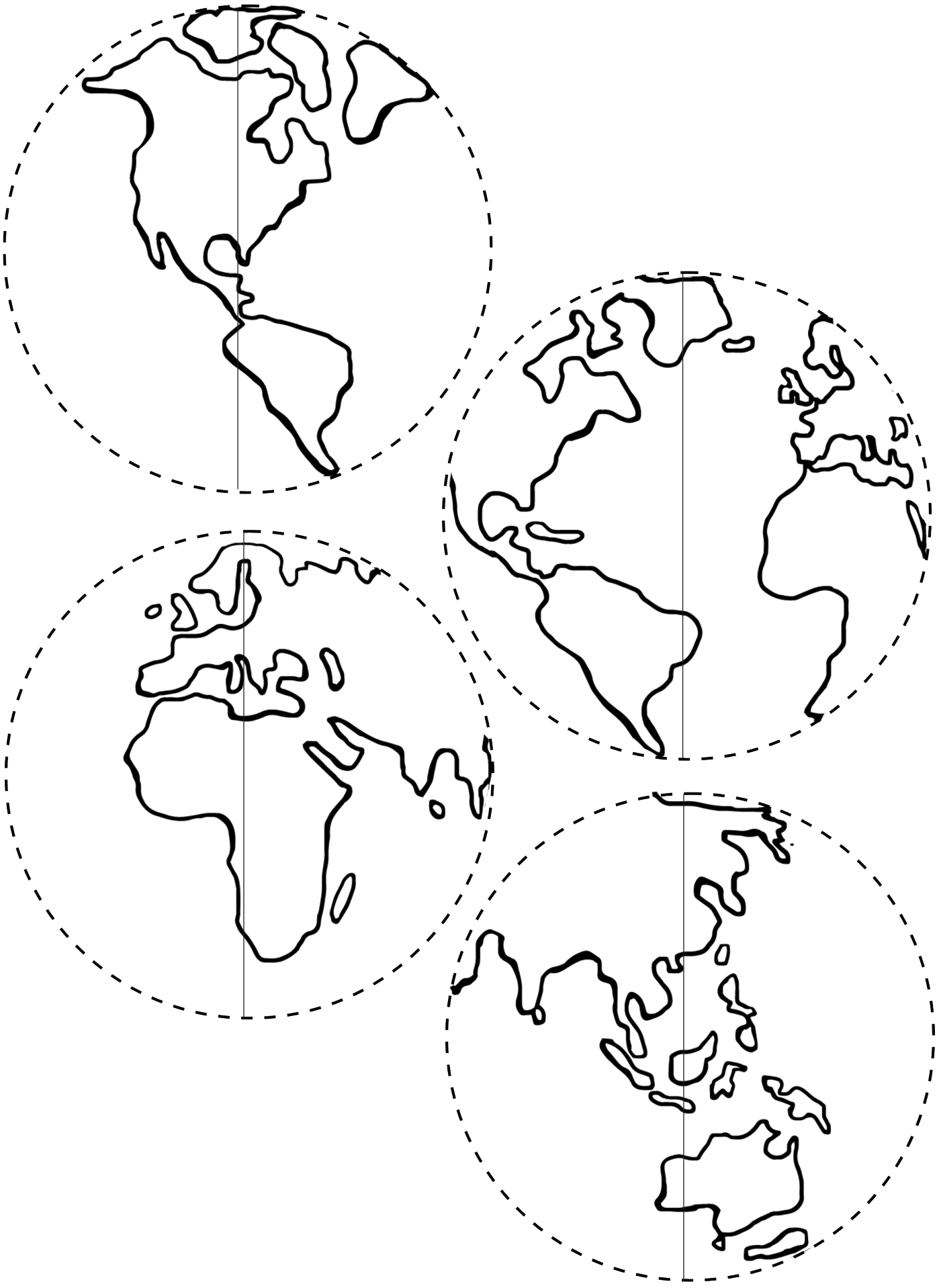

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# Speech 10: Ṣalāh

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلَّهِ ربِّ الْعَالَمينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَعَلى آلهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللَّه فِى الْاَرَضِين

I'd like to extend my condolences to all the Shīʿah of Imām ʿAlī (ʿa), and especially to the Imām (ʿaj) of our time, on this tragic day. Over the past 10 days, we have had the opportunity to mourn for and pay tribute to Imām Ḥusayn (ʿa) in these majālis. We have come here out of love for our master, Imām Ḥusayn (ʿa), and with our hearts we say, "O Ḥusayn (ʿa)! We were not with you in Karbalāʾ when you said, *'hal min nāṣir yanṣurunā,'* but we are here today to say 'Labbayk!' to that call."

Our 4th Imām (ʿa) has said, "Whoever attends the majālis of Imām Ḥusayn (ʿa) leaves like Ḥurr: clean and pure." However, this is only if we come with an understanding of why we're here in the first place. Anyone can read about Imām Ḥusayn (ʿa) and his mission, but not everyone understands its significance and meaning. The companions of Imām Ḥusayn (ʿa) had *maʿrifah* — they understood who their Imām (ʿa) was and the importance of following him. They were not great scholars, they were just ordinary people, but they joined Imām Ḥusayn (ʿa) because they had *maʿrifah*.

**Having Maʿrifah**

What is the difference between *maʿrifah* (inner knowledge) and *ʿilm* (knowledge)? Let's look at the following example. Pretend someone finds out they have an illness. That is the first step: knowing that something is wrong. The second step is to find out what exactly is wrong. The third step is to figure out the cure and heal from the illness.

Some people take the first two steps — they know something is wrong and figure out what is wrong, but they don't take the cure and follow the doctor's advice because they don't care. They have the knowledge, the *ʿilm*, but not the *maʿrifah*. *ʿIlm* is to know, and *maʿrifah* is to realize the importance of what you know in your heart, which then leads you to act upon it.

When we attend the majlis of Imām Ḥusayn (ʿa), each tear we shed is a cure, but only if that tear comes from *maʿrifah*, and leads to us changing ourselves for the better. If we have *maʿrifah*, it is not possible to leave the majlis the same as when we arrived.

In yesterday's speech, we talked about the following ḥadīth: Surely, Ḥusayn is the lantern of guidance and boat of rescue. What does this mean? At that time, when people traveled through the desert, they would sometimes lose their way, but there were always places far out in the desert to guide those who were lost. These places were called *miṣbah*. Likewise, Imām Ḥusayn (ʿa) is a *miṣbah* for anyone who has lost their way and needs guidance back to the right path.

Imām Ḥusayn (ʿa) is also a boat of rescue, just as the boat of Prophet Nūḥ (ʿa) rescued those who were looking to escape the flood. We board the boat of Imām Ḥusayn (ʿa) by keeping a connection with him, and inshāʾAllāh this will keep us safe from the dangerous waters of this world.

Someone once asked the 4th Imām (ʿa) why the events of Karbalāʾ took place — what did Imām Ḥusayn (ʿa) want to do? The Imām (ʿa) said, "Imām Ḥusayn (ʿa) wanted to guide those who had gone astray."

Everything Imām Ḥusayn (ʿa) did was not for the intention of gaining power. It was only to guide others and bring them into the light. That is how much our Imāms (ʿa) care about us. That is our Imām Ḥusayn (ʿa).

**The Companions of Imām Ḥusayn (ʿa)**

What special characteristics did the companions of Imām Ḥusayn (ʿa) have? Let us go back to that tragic day and learn from them. If we don't try to build their characteristics, these majālis and the mourning become just another ritual — something we do out of tradition and habit, not out of understanding.

Among his companions were those like Ḥurr, who joined from the enemies' side when he realized the truth. Others were not even present in Karbalāʾ, but still sacrificed their lives for Imām Ḥusayn (ʿa), such as Muslim ibn ʿAqīl. Some joined at the last minute and accepted Islam, like Wahab Kalbi.

Then, there were those like Jaun, who was a slave. When Jaun asked Imām Ḥusayn (ʿa) for permission to fight, Imām Ḥusayn (ʿa) told him, "Go Jaun, I have freed you — you are free to go, you don't need to fight." Jaun began to cry. He said, "O my master, is it because I am a slave that you do not want my body to be among those like ʿAlī al-Akbar and Qāsim?" Imām Ḥusayn (ʿa) told him of course that was not the reason. Being a slave makes no difference in the eyes of Allah (swt), and gave him permission to fight. When he fell off his horse and was taking his last breaths, Jaun opened his eyes and saw his head was in the lap of Imām Ḥusayn (ʿa). What a great status Jaun had to have the Imām (ʿa) with him in his final moments!

During the battle of Ṣiffīn, Imām ʿAlī (ʿa) looked up at the sky towards the sun. One of his companions saw this and asked him what he was doing. Imām ʿAlī (ʿa) replied, "I am looking to see if it is time for ṣalāh — and it is." The companion was surprised and said, "We are in the middle of battle, how can we stop to pray ṣalāh?" The Imām (ʿa) replied, "That is precisely why we are here fighting in the first place. We are fighting for the sake of ṣalāh, for the sake of connection with Allah!"

Now, let us see what the companions of Imām Ḥusayn (ʿa) did in Karbalāʾ when it was the time for ṣalāh. While the battle was taking place on the day of ʿĀshūrāʾ, one of the companions came to Imām Ḥusayn (ʿa) and said, "O Master, it is time for Ẓuhr ṣalāh." Imām Ḥusayn (ʿa) praised him for remembering and they all prepared for ṣalāh. Companions like Burayr and Saʿīd, who had shields, stood around Imām Ḥusayn (ʿa) and the rest of the group for protection while they prayed. The enemy army did not stop attacking and continued to shoot arrows at Imām Ḥusayn (ʿa) and his companions even while they were praying.

These were the companions of Imām Ḥusayn (ʿa). Imām Ḥusayn (ʿa) said, "None (except Imām al-Mahdī (ʿaj)) will ever have companions like I have." We need to ask ourselves, if we were alive during the time of Imām Ḥusayn (ʿa), would we have joined him? If Imām Ḥusayn (ʿa) were to call on us today — if our 12th Imām (ʿaj) calls today — is there anything that will cause us to hesitate from

answering the calls? Or will we be like those companions who stood by their Imām's side until the very last moment of their lives?

**Muṣībah: Imām Ḥusayn (ʿa)**

Imām Ḥusayn (ʿa) stood all alone on the plains of an empty desert, his cloak gently flapping in the wind. Close to him, his young daughter stood, guarding her eyes from the blowing sands. She followed the turn of his gaze: first, it turned towards the river, resting on the body of his beloved brother; then towards the tents to the body of his son; it glanced across the plains, his breath catching as he saw the bodies of his companions, brothers, nephews, and sons.

Watching Imām Ḥusayn (ʿa), tears began to spill from her eyes.

She watched as Imām Ḥusayn (ʿa) turned towards the camp and called out, "O Ruqayya! O Fāṭimah! O Zaynab! O Umm Kulthūm! My salām be upon you all!"

Her heart began to pound furiously inside her chest. She cried out, "O dear Father! Are you going to die?" Imām Ḥusayn (ʿa) replied, "What other ending could there be for someone who does not have any helper or supporter?"

If her Baba leaves her all alone in this desert, to whom will she turn? Every person who left the camp did not return. She remembered every last hug, and every last kiss from her family members who had left. And she knew that none of them would return to hug or kiss her again.

And now, her Baba was preparing to leave?

She turned to her father, "O Father! Please return us back to the city of Rasūlullāh!" She thought of the grave of her great-grandfather, Prophet Muḥammad (ṣ). Maybe they would be safe there from all of this horror. Why did these people continue to kill them? How could they call themselves Muslims, while they killed the children of the Prophet (ṣ)?

Imām Ḥusayn (ʿa) hugged his young daughter, holding her close to his chest. She tightly held onto his neck with her small hands. *I love you, my Baba! I cannot live without you!*

She watched as her Baba got on his horse. *They are going to kill my father. Please don't take my father away from me…*

As Imām Ḥusayn (ʿa) rode away from her, tears spilled down her face. She heard him say, "O Allah! It is You who I trust in my sadness. You are my only hope in all this violence. You are my shelter in everything that happens to me."

As he rode into the battlefield, she felt a sudden rush of pride as she watched how strong, how noble he looked. She was Sakīnah bint Ḥusayn ibn ʿAlī! She was the great granddaughter of the Prophet (ṣ), and even in the middle of such grief, she would not let the enemy defeat her. She would remain standing tall, just like she saw her Baba standing tall now.

Imām Ḥusayn (ʿa) charged into a battlefield like a lion. When he moved left, the enemy scattered right; when he moved right, the enemy scattered left. Even in such sadness, this lion had not been weakened; his blood was strengthened by the pain. The shadow of death had not broken his roar;

it rang loudly into the sky, “I am the son of ʿAlī from the Bani Hāshim, and this honor is enough for me…my grandfather is the Prophet of Allah, the best among all!”

Hundreds upon hundreds of enemies fell at the strike of Imām Ḥusayn’s sword. The enemy was left in awe at his strength. In a panic, more archers were signaled to come forward, more swordsmen were prepared. A storm of arrows were released, darkening the sky like angry clouds as they fell upon Imām Ḥusayn (ʿa). Spears pierced the body of the truest servant of Allah (swt).

A stone was flung towards his forehead. As he paused to wipe the blood from his eyes, a poisoned arrow was shot and pierced his chest. The enemies surrounded him like vicious wolves with their teeth bared, snarling grins splayed across their faces. A lance was thrust forward, and Imām Ḥusayn (ʿa) fell from his horse.

History watched in agony as a sword struck, severing the neck of Imām Ḥusayn (ʿa). The earth began to shake as the head of Sayyid ash-Shuhadāʾ was lifted high on a spear. A call echoed through the skies: “By Allah! The Imām, son of an Imām, brother of an Imām, and father of the Imāms, Ḥusayn ibn ʿAlī has been killed!”

At that moment, a dust storm descended on the land of Karbalāʾ, bringing with it an intense darkness, as all that was left was the blood-red fury of the sky.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

# Lesson 10: The Mission Continues

**Objective:** Children will learn that the events of Karbala were just the beginning of Imām Ḥusayn's mission.

Today is the day of ʿĀshūrāʾ, the most tragic day in all of history. Imām Ḥusayn (ʿa) and his companions were martyred on this day. Imām Zaynul ʿĀbidīn (ʿa), Sayyidah Zaynab (ʿa), and the women and children were alone. The night before, Imām Ḥusayn (ʿa) and his companions were surrounded by the enemy, preparing for the difficulties ahead. They knew that soon they would all be martyred. In times of loneliness, we usually turn to our family and friends for help. However, the camp had no one but each other to rely on for support.

Before his martyrdom, Imām Ḥusayn (ʿa) called out across history, asking, "Hal min nāṣir yanṣurnā — Is there anyone to help me?" This plea for assistance and his martyrdom did not mark the end of his mission. It had only just begun, and it was the duty of Sayyidah Zaynab (ʿa) and Imām Zaynul ʿĀbidīn (ʿa) to continue it. We too can can run to the aid of Imām Ḥusayn (ʿa) by helping others, showing kindness and honesty, being respectful towards our parents and siblings, and maintaining our prayers and other Islamic practices. Today we will make a special project to remember Imām Ḥusayn (ʿa) and our role in continuing his mission by staying on the right path, inshāʾAllāh.

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## Torch Craft

**Suggested Ages:** 5+

**Time:** 40 minutes

**Materials:**

- Torch template
- Red, orange, and yellow tissue paper
- Crayons/colored pencils
- Scissors
- Glue

**Procedure:**

1. Color the pictures in the template however you like.
2. Cut out the pieces from the 2nd page of the template by cutting along the dotted edges.
3. Fold along the solid lines. This will make 2 tabs on each side.
4. Take the bigger piece and glue the tabs to the longer trapezoid shapes on the main template page. It should curve and the hand image should match up.
5. Now take the smaller piece and glue the tabs to the short trapezoid shapes above the bigger piece.
6. Take the tissue paper and make small pieces from each color.
7. Glue these pieces onto the page in the space above the torch.
8. Finish coloring and decorating the craft however you like.

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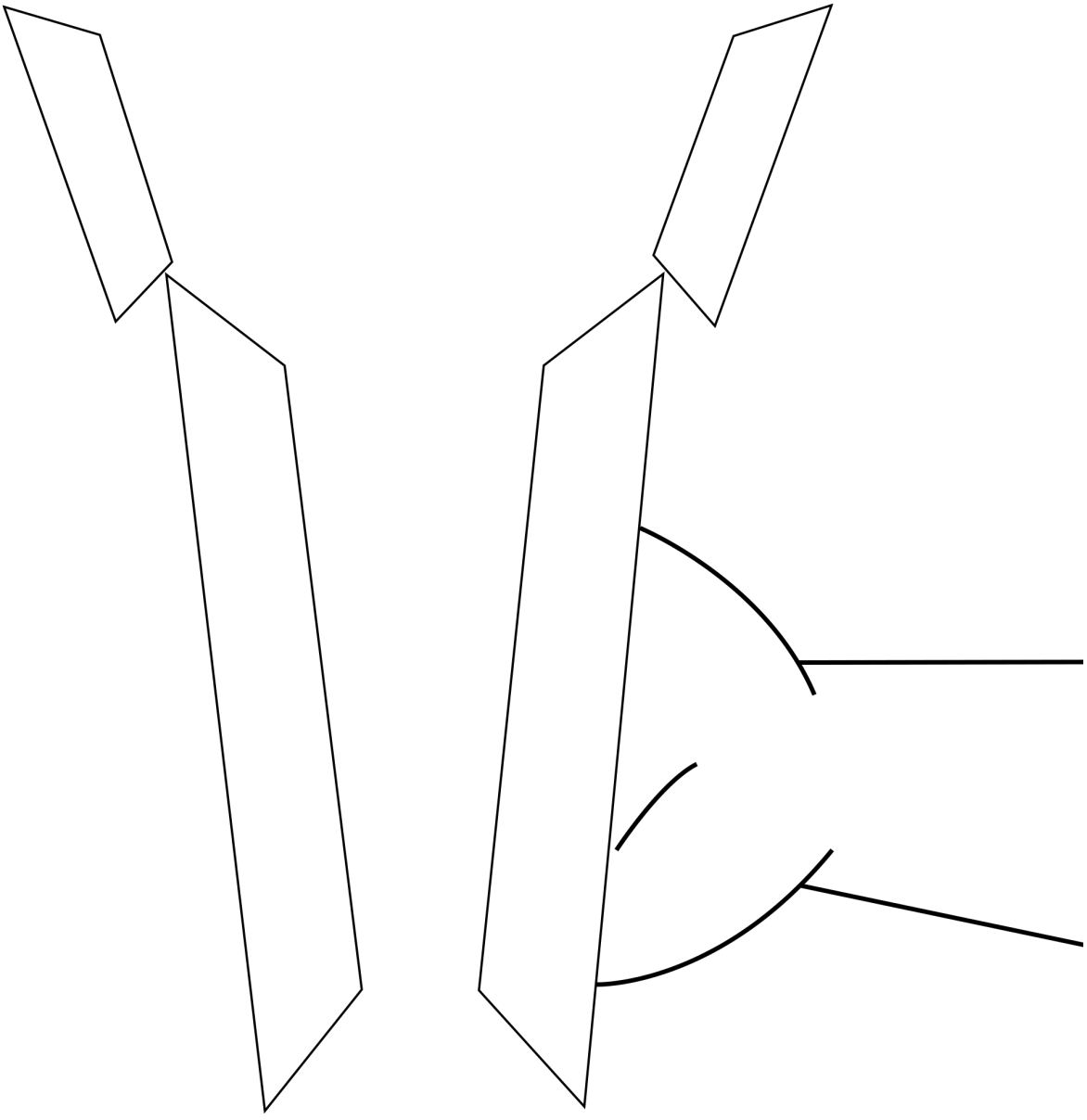

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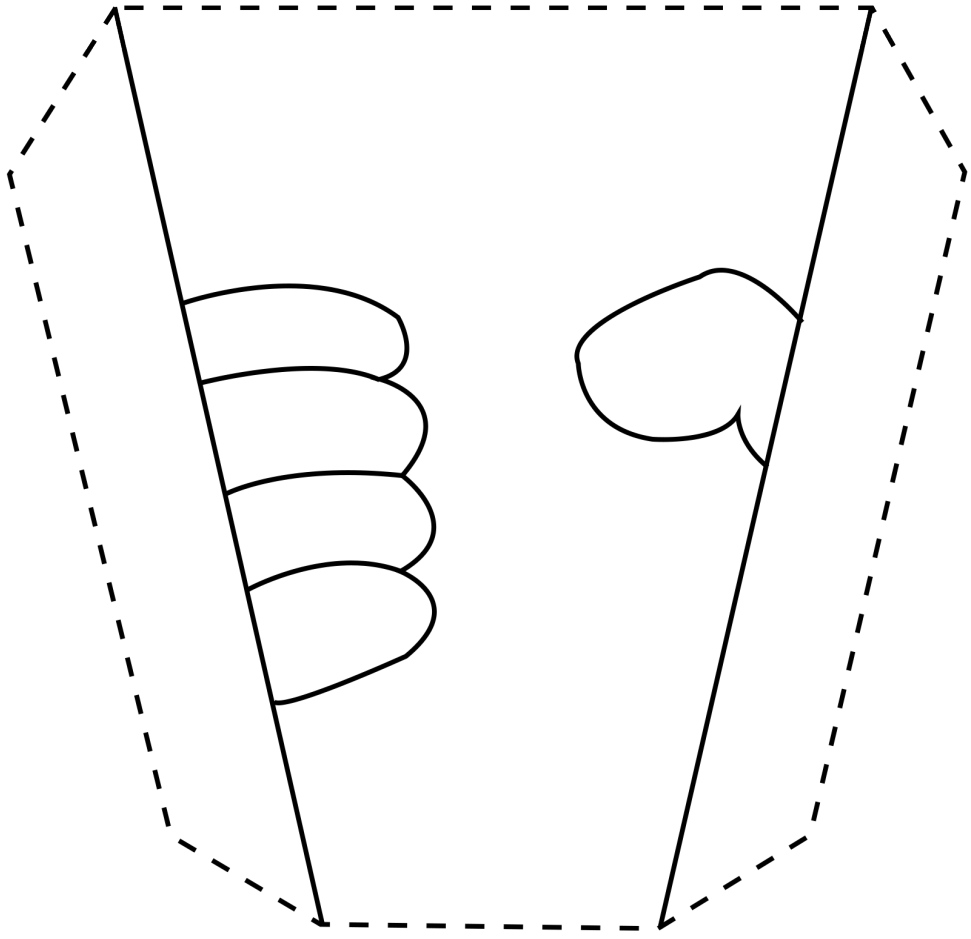

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